

THE
CAPITAL PRINCIPLES
Of the People called
QUAKERS.

Discovered and Stated out of
their own
WRITINGS,

Both as to what they own, and also
as to what they disown.

All weighed in the Ballance, and found to repugne the Scriptures of Truth,
and to be an eversion of the Doctrine of Christ and his blessed Apostles;
who walked in his steps, and were as so many Oracles discovering his se-
crets, according to *Coloss. 1. 25, 26.* whose faith and doctrine we ought to
follow, *Heb. 6. 12.* and whatever is found contrary therunto, to with-
stand and contend against, *Jude 3.*

By **WILLIAM BURNET**, a Lover of Truth and Peace.

*To the Law and to the Testimony, if they speak not according to this word, it is
because there is no light in them, Isa. 8. 20.*

*Whoever transgresseth and abideth not in the doctrine of Christ hath not God: he
that abideth in the doctrine of Christ hath both the Father and the Son,
2. Joh. 9.*

*But though we or an Angel from Heaven preach any Gospel unto you, then that
which we have preached unto you, let him be accursed. As we said
before, so we say now again, if any man preach any other Gospel unto you
then that you have received, let him be accursed, Gal. 1. 8, 9.*

LONDON, Printed in the Year 1668.

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and to be an evasion of the Doctrine of Christ and his blessed Apostles,
who walked in his steps, and were as to many Quakers differing in their
views, according to Coloss. 2. 8. and what whole truth and doctrine we ought to
follow, Heb. 6. 12. and what we should stand and contend against, to wit:-

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LONDON, Printed in the Year 1688.

EPISTLE

For the

CHRISTIAN READER.

DEARLY Beloved, the provident care of the great God, hath been much seen, and his love largely manifested to the Sons of men, that while his anger was burning against Sin, his bowells were moved with pity to the Sinner, for when God could in no wise look on the Sinner, so as to shew him mercy, because he had been provoked by iniquity, yet doth he, even while offended, make provision to reconcile the offender. And when no way, means or name, could be found, to effect and accomplish this great design of God, for all sacrifices were found inavailing, and the fruit of the Body could not be accepted for the Sin of the Soul: then did God provide himself a Sacrifice, which was his own Son, yes the beloved of his Soul, which he sent into the world, that he might become the Redeemer of the world. And such affection had Christ unto the work, that by the Father he was sent to do, and such pity and love to Sinners, that he came to work out Salvation for, that he thought not his travells too great, his work too hard, nor his burden too heavy to bear for Sinners, though he must lose his life, to save theirs: so heavy was the burden that was laid on Christ's shoulders, when mans sins and Gods wrath was met together upon him, that it caused sweat to drop from his face, and groans and sighs to flow from his heart, and blood out of his side, to the end he might break that alienation that was between man and God, and bring down an everlasting peace from God to man. Now considering, how near mans Salvation hath come to Christ's heart, how near ought he Honour to be to us.

But again, Jesus Christ's love hath not only appeared in the working out and completing of the Salvation of man, but it hath largely been made manifest, in his making provision, in order to bringing man to the knowledge of this Salvation, that he hath purchased for them: which hath been

1. By leaving upon record in the holy Writ what he hath done and suffered for man: for those things were written that we might believe, John 20. 31. And

2. By his giving gifts unto men, to preach the Gospel, that so by the preaching he might save such as shall be saved.

3. In that he hath left us his holy Laws and Ordinances for both the guiding our feet, and the comforting our hearts, in our travells thither.

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wilderness of this world, untill we are brought to the skirts of the glorious Rest that God hath prepared and designed for those that fear him.

But now, my beloved friends, as Christ was careful, vigilant and painful in his undertaking for man, in order unto his Salvation, so on the contrary, the Devil is not negligent, but vigilant, in his assaults and onsets upon man, in order to the hindering of him of that Salvation that Christ hath purchased for him: and to that end he useth many wiles and stratagems to prevent man from closing with Christ; as sometimes he presents Christs wayes and truths with a Vizard or an ugly face, suggesting into the hearts of men, that he is an austere Master, and that they must needs throw a vail of tears, sorrow and contrition, before they come to be Christians; and that pleasures must cease, and their familiars be left, and their profies be eclipsed for they must be just, and that they will be by all looked upon with a squint eye: And this bears hard upon some. And then to others he presents the world in the glory of it, as he did to Christ, and shewes what good, what pleasure, what delight, what content may be reaped here, but still he hides from the eye what the latter end of these things will be. But if these things will not do, if Souls will neither be affrighted, nor decoyed out of their good, but are restless in their desires after Christ, he will meet them there, and appear like an Angel of Light, and therein oppose and withstand Christ as Jaanes and Jambres withstood Moses, which was by representing miracles like Moyses miracles, and being like them, it hardened Pharaoh in his wayes. So in all generations Satan hath bad his posts by Gods, and his thresholds by Gods, that he might pervert the right way. And if Satan see that nothing but Christ and holiness will do, he will provide a Christ too, for they shall have either a false Christ, Mat. 24. 24. or else possess them with false notions of Christ, sometimes that he is meer man, Mathew 13. 5. other while that he is a Spirit, and no man; such were the Marcionists that Calvin writes of in his Book entitled The institution of the Christian Religion, he saith that they fancied a Spirit to be Christ instead of the body, and for it urged Phil. 2. 7. saying the body was but taken for Christ to dwell in; of this opinion are these people called Quakers, that I have now to present thee with, as at large will appear. Now the Devil having drawn mens minds after either a false Christ, or corrupted their hearts and principles with false and airy notions of Christ, he turns them loose, lets them now be as holy as they will, he hath them fast enough, for in missing the foundation, he knows their structure must fall at last. Therefore considering the footing Satan hath gotten amongst this people, I could not but endeavour to discover his subtilety, to the end that those which are as yet kept from a compliance with their principles may be enabled to shew their folly, and that those that are intangled with these their principles, may escape as a Bird out of the fowlers snare. I have a great respect to many of them, for their honest lives,

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I

THE
Capital Principles of the People called
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I Shall begin with that principle of theirs which of all the rest may be called the chief or fundamentall principle of their faith, and that is *the Light within*; which both by their writings and their preachings, they declare to be as a religion, even the most binding tying and uniting Principle of all the rest, or the Hinge upon which all the rest hang.

This Light within, to wit, in every man, which so frequently they preach up, write of, and exhort people to trust unto, they do affirm is Christ, and therefore they say, whither should they send people to seek Christ, but where he is, to wit, within? And thus you have George Fox the younger stating of his Christ in whom his confidence is placed, in the 49th and 50th page of his Book wherein his works are put together, where you have George become the mouth of his Saviour, or as one that is his Saviours representative, to the sons of men, and with these words unbosomes himself, as one standing in his Christ's stead: *I have long spared you, and my patience, and long suffering toward you, hath been exceeding large, but you in your imagination have put me afar off, and ye will not own me the Light, the Life in you, because my appearance in you hath been, and is to make manifest sin and evil in you, and to check and reprove you for it; and to call you out of it, and therefore you are offended at me: and you whom the Prince of the power of the Air hath led out of me, you scorn me the Light in you.* And in the same page he tells you, *that they have disobeyed it, and called it a natural light, and ye have said that I the Light am not able to save those that believe in me, &c.*

Here it is observable, by what hath been stated asserted and concluded by George Fox, that the Light that is in every man, yea in scorners, and those that put the Light far from them, and such as the Serpent hath led out into airy imaginations, is the Quakers Christ and Saviour, for he tells you it condemns all such as call it natural, and such as should say its not able to save those that believe in it. How contrary this is to the Scriptures, I shall make manifest in its proper place. And so in page the 54th he doth

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further amplify and set forth the Power, Authority and work of this Light within every man, saying, *I the Light will overturn Kingdoms and Nations, and gathered Churches, which will not own me the Light in them, to guide and lead them.* And so in page 53 saith, *I will make you know that I the Light which lighteth every man which cometh into the world, that all through me should believe, am the true eternal God, which created all things, that by me the Light all things are upheld, and that there is not an other besides me can save.* Now by what hath been asserted, there may be thus much gathered without wronging or resting their words, That the Light in every man is, according to their notion, the eternal God which created all, and there is no other, and the Son of God that redeemeth all, and there is no other, for he saith, besides it there is none can save. But now he is further prosecuting this doctrine, as a man so taken with it, that he knoweth not how to leave it; and to that end, and that none might doubt whether that Light in him be Christ, and if believed in and turned to will save him; he tells them in page 54. *That if you would believe and wait in me the Light, I will give you power to resist all that is contrary unto me, and I will destroy all the works of the Serpent in you, and bruise his head; and I will purge out all your iniquities, and forgive all your trespasses; and I will change your nature, and I will make you new creatures, if you will hearken to me, and obey me the Light in you.*

By this time Reader I suppose George Fox hath taken away all doubts from thy heart, as touching his faith and perswasion as to the Light within; for by these his last assertions he doth clearly manifest, that he doth believe that Light that is in every man to be Christ, or else it could not destroy the works of the Serpent, and bruise his head, and forgive all trespasses, for this is alone attributed to Christ, *Gen. 3. 15. Luk. 7. 48. 49.* But now least any should call his doctrine into question, and demand proof for what hath been said, and should have any jealousies, whether Christ had spoke any thing he had written, he tells you in page 55. *that what he hath here written, is the words which the Father, who is one with Christ the Son, gave unto him to write, in which words, the true Christ is renewed, and a testimony given of him, and no other.* But notwithstanding, George's confidence as touching the authority and descent of his doctrine, deriving it from God; and also as touching the infallibility of it, yet he must give me leave to tell him, that I am not bound; neither see I ground, to believe what he hath written, either to come from God, or to be agreeable to the word or will of God, but the contrary, yea a meer delusion of Satan, and a stratagem of that enemy of mankind, concerted to draw away the hearts of the simple from the simplicity of the Gospel; for this is a Gospel that neither the Prophets, nor the Apostles, nor Christ ever preached, and a path they were strangers to. I would challenge any one of them, to shew
me

me that Text in the Scripture where any of Gods Worthies, directed a people to turn to a Light within, and obey the Light within, and to expect salvation by obeying the Light within; for this is so far from agreeing with the primitive doctrine, to wit, the doctrine of Christ and his Apostles, that it is altogether contrary thereunto, for *John* exhorts his followers to believe in him that should come after him, and not a Christ that should come into them: the Apostle preached a Christ to the *Jews*, whom they by wicked hands had crucified and slain, *Acts* 2. 23. and that was laid in the grave, and rose again, and ascended, *vers.* 32, 33, 34. And *Paul* preacheth a Christ made of a woman, and not a Christ in them that God will redeem the world by, *Gal.* 3. 4. And the brazen Serpent was lifted up without, that was a Type of Jesus, by which all were cured that were stung with fiery Serpents, by a looking up unto it; which was lifted up upon a pole: so Christ as the Antitype, was lifted upon the Cross, that every sinner might look to that one offering for justification, and not to a Christ within: Though I do not deny that the fruit and effects of our justification, doth shew it self both within and without, a true and living faith, centring in the merits of Christ, doth purifie and cleanse the heart, and a true and evangelicall love to Christ, begotten by an application, and manifestation of the love of Christ, doth work the heart into obedience: but though sanctity and obedience be the effects of Christ's merits and our justification or Salvation, yet I do deny that our obedience is any cause of our justification, as they so often talk and dream of.

But it being my intention to speak more to this in another place, I shall again return, to give you a second testimony touching this their principle of the Light within, in a Book written by *Thomas Tayler*, dedicated to *All Kings, Princes, Potentates, Bishops and people, &c.* in page. 5. it is written as followeth, *But God the Truth saith, I have laid help upon one that is mighty, Christ Jesus the Light, who is to be known in man, a present help against sin; and by what means saith David may a young man cleanse his way but by taking heed, according to the word of God; and the word is nigh in the heart, saith Paul, discerning the thoughts and intents thereof: and the light shineth in darkness, saith John (in man) yea in every man that cometh into the world.* Thus far are his words. This man in this short evolution of his principles, hath plainly made manifest where and what his Saviour is; first, he telleth you, *God hath laid help upon one that is Mighty*: now if you would know on whom this help is laid, he tells you, *its on Christ*; this is true, and from my heart I own it, and I wish from my soul they did aright own the same, but now in building his structure, he swerveth from the foundation, and by that means marreth his work, for in his progression, with this principle he doth clearly extenuate the glory of the true Christ, telling

telling of you, that ~~the~~ Mighty One he looks to, and expects his help from, and which is a present help against sin, *is the Word in the heart, and the Light shining in man, yea in every man that cometh into the world;* but how false and untrue this his doctrine is, as touching Christ's being in every man, and having help laid on him, in that capacity, estate or station, so as to become a help to man, or a Saviour for man, I shall shew else-where. But further, whereas he giveth you two Quotations to prove his doctrine, the one from *Paul*, where he saith, *the word is nigh, even in the heart,* &c. the second is from *David*, where he saith in *Psal. 119. Wherewith shall a young man cleanse his way, but by taking heed thereunto according to thy word?* which word in both places he would have us to understand to be Christ; but I am very far from his perswasion, that either of these Scriptures doth refer to Christ, as he is called the Word, but to the Scriptures of the old and new Testament, which is called both the word of God and of Christ: And you have good *David* in *Psal. 119. 2.* giving you an account of this blessed man, that is thus cleansed, he tells you, *They are blessed that keep his Testimonies, and that seek him with their whole heart;* and in *vers. 3.* he tells you wherein this blessedness doth consist, and that is in this, *they also do no iniquity:* But the question still lyeth unanswered, that is, how they come to be cleansed, which in *verse the 9th* he answereth fully, *that it is by a taking heed unto their way according to his Word;* and that which is here called the Word, is in *Psal. 37. 31.* called the *Law in the heart*, which the righteous are so invested with, and preserved by, that their steps are kept from swerving; for this Word or Law of God, when it is made applicable to us by the Spirit of God, and put into the heart, as the fruit & effects of the new Covenant, as being transcribed from the heart of Christ into our hearts, by virtue of our union with him, is made useful in the hand of God to the taking away the filth of sin from us, when assented to, and complied with: for by the Word or Law of God, is discovery made, what is sin, and what is not; as saith *Paul*, *I had not known sin, had not the Law said, Thou shalt not covet:* so that *Paul's* knowledge of sin, came by the *Law*, and not by the *Light within*: now the *Law* making manifest what sin is, to a soul, the grace of God received, and love of Christ revealed in the work of regeneration, doth so principle the heart with an enmity to sin, and a love to righteousness, that it readily imbraces whatever God in his Word requireth, and with great detestation opposeth and withstandeth whatever God in his Word forbideth. But now, if it is the Word of God that discovereth sin, and the grace of God received in the work of reconciliation that begets a hatred to it, according to *1 Thes. 1. 5, 6, 7.* So that it is from the Principle within, together with the observation of the Rule without, that the soul is made to gather sanctitie & holiness; but God never designed that

that the word should, nor never put that authority in the Word or Law of God, that it could work true sanctity without the Spirit; neither hath he designed the Spirit to do that work alone, but by the word, *John 17. 17. 19.* so that it is the Spirit with the word, or the word mixed with faith, that is made profitable to man, *Heb. 4. 21.* If it be so that God maketh use of the Word, together with the Spirit, to cleanse and sanctifie, as he doth, *Joh. 15. 3.* compared with *Eph. 5. 26.* Then what a sad condition are such in that are taught to slight the written word, and are strangers to the Spirit too, as every unregenerate man is, as I shall prove elsewhere. But I would not here by any be mistaken, nor give any one ground of jealousy, that I should judge that the written word and Spirit in any man, as abstracted from Christ, in the truest and most uniform obedience, doth cleanse; or that our obedience is any cause either of our Justification, or Sanctification: for I do believe that our Justification cometh in by no other way, or means, or name under Heaven, but by Jesus Christ, and that by shedding of that blood, and offering of that sacrifice upon the Cross, according to the determination of the Father, *Heb. 9. 22. 1 Pet. 1. 19.* and that our justification is the real cause of our sanctification, and both by Christ; for as one was accomplished by his own act, and the offering up himself once for all, so the other he doth accomplish by his spirit together with his word, as I before shewed, and that he doth gradually.

But having made this digression, I shall return to give you a third Testimony of the Quakers Christ, and that take from *Humphry Smith*, out of his Book intituled, *The true and everlasting Rule*, in page the 29th, where he saith, *There is no other rule, means, or name, by which a man shall ever come to walk with God, but by that which is manifest of God in him, even the Light of the Son of God in him:* and in page the 37th saith, *David called him Lord, and he is called a Saviour, a Redeemer, a Mediator, who being come saith, I am the Light:* and so it is a right and sound doctrine to preach him as he is the light of the world, and lighteth every man that cometh into the world. Now if any be desirous to know what world the Quakers do understand that the Father hath sent the Son into, or that Christ is become the Light of, he will inform you in page 32. where he saith, *that he doth confess that Christ is come in the flesh, and doth not look for another, but doth know that this is the great Prophet, who is come into the world, that is set in the heart, Eccles. 3. 11. which is in the midst, out of which Moses saith, the Lord would raise up a Prophet, Levit. 8. 15. which Prophet being come, he saith, I am come a Light into the world, John 8. 12. and 12. 35, 36, 46. the world being set in the heart, there is the Light of him who saith I am the Light.*

Reader, by what hath been represented to thy view by *Humphry Smith*, thou

thou mayest clearly see what they do intend by the *Light within*, that they exhort people to turn to and obey, which is *Christ in them as the only rule and means to save*, and that none might be at a loss whether he hath a Christ in him to turn to, or a Light in him if turned to will save him, he tells you *it is sound doctrine to preach Christ is the Light of the world, and lighteth every man*. But least any should cavil at his doctrine, and say, what is it to hear that Christ is the Light of the world, he may be so, and yet be far enough from me for all that; therefore he will take off such objections, and answer such objecters, in telling them, *that world Christ is come into and become the Light of, is the world in mans heart, even in the midst*. By this argologie of *Humphry Smith's* you may see the *Quakers Christ* is manifest to be in the world, and that world which he is come in, the heart of every man, and so in that sence they preach that he is come in the flesh, but not that he was flesh, or that the flesh taken in the womb of the Virgin was Christ, but that Christ was in that body, or in the world in the heart of that man, as he may be in another; and this I shall prove fully eliewhere: But by what hath been said you may see what they do intend both by his being come into the world, and in flesh, for they make the flesh the circumference of the heart, and the heart the circumference of the world, and the world in the heart the seat of the Light, and there is Christ, to which every man is to turn. And how contrary this is to the doctrine of Christ and his Apostles, I will leave to every unbiafed Christian to judge. Again, the said *Humphry Smith* in page 23. tells you, that *the light of Christ being in man, from it he is not to go forth, but to wait in the light which discovereth sin*: And in the following discourse he tells you, *that he is not one that cryeth, lo here, and lo there*, for saith he, *I do not bid any man go forth from that which is manifest of God in him, to any place or outward form, or Image, or invention, or command without, or any thing done in private, neither indeed do I so much as bid them to come forth from the Light of Christ in them*.

By these words *Humphry Smith* would have all to take notice, that he perswades none to go to any outward place, or outward form, to find Christ, or to any command without to seek acquaintance with Christ, ranking of them with Images and the inventions of men, but that they should lay the whole stress of their salvation upon their obedience to the Light within, alluding to *Mat. 24. 26. If they shall say unto you, Behold he is in the desert, go not forth, &c.* But how far this his exhortation or explanation of the Text, agreeth with the scope and drift of Christ, let any understanding person judge: for our dear Lord, in this Chapter, is giving a Catalogue of the sins that should afterwards be extant in the world to the

view of man, before the destruction of the Temple, and also of his own coming in the clouds of Heaven, and withall doth discover the gross enormous delusions that shall accompany those dispensations; insomuch that many shall come in Christ's name, doing great Miracles, and shewing Signs and Wonders, and shall grow to that height of wickedness, that they shall profess themselves to be Christ, by which many shall be deceived, *vers.* 23, 24. And whether *James Nayler* was not notoriously guilty of this sin, who called himself the *Son of God*, and had a company of women, while in prison, sitting at his feet, crying *Hosanna, Hosanna*, which is as much as to say, *Save now I beseech thee*. Now our dear Lord, in order to the preserving of those his Disciples, whose portion it should be to be extant in the world in that dispensation, from being corrupted with these deceivers, or taken with their deceits, giveth them many caveats and instructions, and amongst the rest in this *26. vers.* doth advise them, that if they hear of any that should be so audacious as to make himself Christ, and any one being taken with these deceits, should in the behalf of the deceived, come and tell them that Christ is come again, as it is written of him, and that they have heard his Doctrine, and seen his Miracles, and that he hath his residence in the Desert, or in the secret Chambers, and from thence should exhort them to come and see, that they should be so far from the least adhering to, or crediting of such reports, were they should not stir either one way or other, to make tryal whether it that so or no; and the reason Christ renders in *v. 27.* is, because when Christ doth come in good earnest, it shall not be at all dubious to them, nor the least ground left to question whether it be true or no, for it shall be as clear and visible to every eye, as the Lightning that cometh out of the East and shineth to the West, which I am sure a man may see, without turning his eye within himself. But so much by way of Answer to this Assertion.

Reader, having given thee an account of the Principles and Faith of the *Quakers*, as touching the Light within, out of their own Writings, wherein thou hast Jesus Christ set forth to be the Light in every man, and sometimes both the Father, Son, and Spirit, all to be in every man; but whether all or one, they do affirm, *That which is there, is able to save, if turned to, believed on, and obeyed.*

Therefore I shall now make it my next work to shew what strangers these Principles are to the Scriptures of truth, and that there is nothing in them will hold weight in the Sanctuary Ballance. And to that end I shall first shew thee, that neither God, Christ, or the Spirit, or any thing able or capable to save, is to be found in every man, or in any unregenerated man, to which he may turn for Salvation. And secondly, I shall shew what

what that Light is in every man that doth convince of sin, that the *Quakers* call their Christ, unto which they exhort men to turn.

First that the Light that is in every man which convinceth of sin, is neither God, Christ, nor the Spirit, I prove from *Eph. 2. 11, 12.* *Wherefore remember that ye being in times past Gentiles in the flesh, &c. that at that time ye were without Christ, being aliens from the Common wealth of Israel and strangers from the Covenant of promise, having no hope, and without God in the World.* Pray observe, the Apostle here doth represent you with a people that had been, while in their unregenerate estate, dead in sin, *vers. 1. to 5.* That were without Christ, and without God in the World. Now, if in that estate God or Christ had been in them, then they could not have been said to be without them; for a man cannot properly be said to be without what he hath in possession: It would be improper to say, that man is without Bread, that is without a stomach, when his Table is well furnished; or that a man is without money, that is without a heart to improve it for his good, when his Coffers are full. And as fond a conceit is it to conceive, that man to be without God and Christ, that hath both God and Christ in him, though he want a heart aight to improve what he is invested with. But here is a people that were without both God and Christ, if the Apostle may be credited, therefore may it reasonably be concluded, that these that were without both, had neither in possession: To what then should such turn for Life and Salvation?

The second proof take from *Rom. 8. 10.* *And if Christ be in you, the body is dead because of sin, but the Spirit alive because of righteousness.* The Apostle in these words doth give a discriminating character of the man that Christ is in, and so consequently of the man he is not in: the man he is in, is such a one that is dead, the body is dead; but how dead? not its natural life taken away, but the Life of his legal obedience, or the ground of his hope, as in *Rom. 7. 8.* he tells you, that *without the Law, sin was dead*; that is before the commandment that said, thou shalt not covet, was brought home with authority, being accompanied with the Spirit in that regenerating work, sin was dead; that is, it lay dormant, conscience never wag'd, nor check'd; and why? because he walked according to the letter of the Law blameless, and did what he did out of conscience, and thought all was well, but when the Commandment came, then the live man dyed, and that sin that lay as dead, revived, as in *vers. 9.* So that now seeing himself a dead man, he was forced to fly from the forts of his legal obedience, or bodily exercise, or the life of his hand, for refuge to the righteousness of Christ; therefore he saith *The Spirit is alive*, but by what means? because of righteousness, and this answereth that word in *Gal. 2. 19, 20.* where he saith, *that he through the Law was dead to the Law, that he might live unto God. I am crucified with Christ, ne-*

verth. *less I live, yet not I, but Christ liveth in me, &c.* Here Reader thou mayest see the man that Christ is in, and consequently the man he is not in; the man he is in, is a dead man as to all his own duties and performances; but this is not the estate of any unregenerated man, for the best of men in that estate is looking or *saying to the works of his hands, Ye are my gods*; that is, he is ready to say, Because I have done so, and so, therefore God will have mercy, like the proud Pharisee; methinks I hear every Legal Professor comforting of himself with *Leahs* comfort, when she bare unto *Jacob* her third Sonne, whom she called *Levie*, saying, *Surely now will my husband be joyned to me*: even so saith the Legalist when he hath done any thing that good is in it self, Now will the Lord be joyned to me; or have mercy upon me; this is the plea of them, *Matth. 7.* where they cry, *Lord, we have preached, and cast out Devils in thy name, &c. open to us*; but that will not do, for he will *proffess* he never *knew* them: it is not what man doth for God, that is the cause of his acceptance; but what God in Christ hath done for man; it is not mans unspotted life that doth perfume his obedience, but Christs becoming obedient to the Father for man; and in himself doth represent man in all his obedience acceptable to God; now if it be so that every man Christ is in, be dead, both to sin and self, what then may we conclude of such, that are alive only to sin, and dead to all good, but that they are in the very estate, those were in *Eph. 2.* to wit, without God and Christ in the world? and what then can such turn to within for life and Salvation?

The third proof take from *Eph. 3. 8.* where you have the Apostle endeavouring to make these believing and sanctified *Ephesians*, even these that were called to be Saints, *Chap. 1.* sensible what they were in their unregenerate estate, and now what they have attained to by grace; first, he tells them, *they were darkness, but now they are light in the Lord*: as much as to say, the case is altered. From whence I would argue, that if there were a time when the best of Saints were in darkness, even in the time of their unregenerate state; then there is a time, when every man may be said to be in darkness: And if so, that every man while unregenerated, is in darkness, then no man, no not any man, can be said to have either God, Christ, or the Spirit in him in that estate; for if God were in man, he is Light; and if Christ were there, he is Light; or if the Spirit were there, that bringeth Light, and the man that had either, could not be said to be in darkness: but these people were in darkness: to what then shall such turn within for Light, that have there nothing but darkness?

The fourth proof take from *Isa. 8. 20.* *To the Law and to the Testimony; If they speak not according to this word, it is because there is no light in them.* From this Text may be thus much gathered, that those that are not principled with the knowledge of the Law of God and Testimony of Christ,

but

but contrary thereunto, do exhort and teach people to look to dumb Idols or Wizards that peep or mutter, or familiar Spirits, or the like, as vers. 19. are in the dark, and blind, or such as may be said to be without any light in them, as saith the Prophet, they have no light in them. If it be so, there may be a people, that have no light in them; I may conclude, that such a people hath neither Father, Son, nor Spirit in them; for as I said before, they are Light, and it would be ridiculous to say, that if either were there, that such a man hath no light in him. But it may be objected, They may have light, but it is crushed and kept under, and so sheweth not it self. Answer, If it were so as the objecter conceived, then the Prophet could not truly say, there is none in them, but the contrary; for though the Light did not shine in them, yet it would be there; but the Prophet saith there is none there. It would be a vain and fond saying of any man to say when the natural Sun is hid under a Cloud, or the darkness or the night doth overshadow it, that he cannot feel the beams and rayes thereof as at other times, That therefore there is no Sun there; for the Sun may as truly be said to be in the Heavens, when his beams appeare not, as when they appear; so if either God, Christ, or the Spirit, who are Light, were in man though kept under a Cloud, and did not shine, yet they might as truly be said to be there, and their Light in them; as if it brake forth in appearance: but these have none; neither shining nor hid in them; to what then should such turn to within for life and salvation?

The fifth proof take from *Rom. 8. 9.* *If any man have not the Spirit of Christ, he is none of his.* The words imply thus much, That there be some that have not the Spirit of Christ; for every Negative hath its Affirmative: And this *Jude* beareth witness to, vers. 19. *These be they who separate themselves, sensual, having not the Spirit.* Now if there be such as have not the Spirit, as there is, if our blessed Apostle speaks true, then the Quakers Doctrine must needs be false. But this our dear Lord beareth further witness to, *John 14. 17.* where he is making a promise to his Disciples to improve his interest with the Father for them, vers. 16. and that *he shall give them another Comforter that shall abide with them, even the Spirit of truth, whom the world cannot receive,* the world being taken for the unregenerate, vers. 19. & 22. compared with *Chap. 15. 18, 19.* From whence I would argue, That if the World or Unregenerate, while in that estate, before a change be made, cannot receive the Spirit, then they have not the Spirit; but Christ saith they cannot receive the Spirit, therefore they have not the Spirit. Then how false is that Doctrine which saith that Christ and the Spirit is in every man? and how miserably is that soul deluded, that is directed to look for Christ where he is not?

Now having given you some Scriptures to prove, that neither God, nor
Christ

Christ, nor the Spirit, is in every man, nay not in any unregenerated man. I shall now come to answer some Objections, that usually have been, and are made by the Quakers, as to what hath been said.

Object. 1. *The first Objection is drawn from Joh. 1. 9. That was the true Light, that lighteth every man that cometh into the world. Now, say they, if be lighteth every man that cometh into the World, then every man in the World hath the Light of Christ in him.*

Answer. I answer, The Apostle here is speaking of the Word before he took flesh, which *was in the beginning with God, and was God, by whom all things were made*, vers. 2. *and without him was nothing made that was made.* Now as he was the Word, and this Word Co-Creator with the Father, so he was the Light of the World, and lighteth every man that cometh into the world; for the Light of Reason, and Light of Nature, that every man hath bestowed upon him above a beast, came from this Word as Creator: but there is a vast difference between a created Light, that man by the favour of God in Creation bringeth into the world with him, and the saving Light of Christ or his Spirit, that the Saints receive as the effects of regeneration, Gal. 4. 6. *Because you are Sons, God hath sent forth the Spirit of his Son into your hearts, &c.* Pray observe, the Spirit is sent because they are Sons, (mark) the Spirit in man is not the cause of his Son-ship; neither is it said there is a Spirit in man to which he may turn, to be made a Son: but the Spirit is sent because they are Sons, from which we may gather thus much, That the Spirit in man, and obedience to that Spirit, is not the cause of mans Union with God; but the reception of the Spirit, and an obedience begotten by the Spirit, is the effects of mans Union, for man is created in Christ unto good works, Eph. 2. 10. And not mans works, that fits him and formes him for Christ.

Object. 2. The second objection I have often met with is raised from Luke 21. 17. *Neither shall they say, Lo here, or lo there, for the Kingdom of God is within you.* From whence the objecter raiseth this conclusion, That if the Kingdom of God be within man, and the Kingdome of God and Christ be one, or if Christ and the Gospel be in Scripture called the Kingdom of God, then whither should they exhort men to go to seek the Kingdom of God, but where it is, to wit within?

Answer. These words *within you*, is, or may be read according to the Margin of the Bible, *in the midst of you, or amongst you*, as saith John in Joh. 1. 26. The Kingdom of God in Scripture is variously taken; sometimes it is granted it is taken for Christ, and sometimes for the Gospel preached by Christ, sometimes for the fruit of righteousness brought forth in man, as the effects of mans Union with God, Rom. 14. 17. and sometimes for that ultimate Glory, that man shall be stated in with God unto all eternity, Luk. 13. 28, 29. But suppose it be granted, that these

these words in *Luk. 17. 21.* do refer alone to Christ, or the Gospel Preached by Christ, what would this avail the blind world, to have Christ amongst or in the midst of them, or the Gospel preached to them? for Christ saith, that *he should be taken away from them, and the world should see him no more, and the Gospel was to be removed from them, and given to others, Mat. 21. 43.* Now then if Christ and the Gospel be all within, and both Christ and the Gospel be taken out of them; Whither then must such turn for Life and Salvation? It could not be within, for it was taken thence. Again Christ tells his followers, *Mark 10. 15. That whosoever receiveth not the Kingdom of God as a little Child, shall not enter therein:* and how must or may a man be said to receive it as a little Child, can it be before conversion? no, for Christ tells you, *Mat. 18. 3. Except ye be converted and become as a little Child, there is no entrance.* From hence its plain, that the Kingdom of God is not in every man, but may be Preached to or amongst the wicked, *Luke 9. 2.*

3. *Object.* The third is raised from *Coloss. 1. 27. Which is Christ in you the hope of Glory:* Here, saith the *Quaker*, the Apostle plainly saith, Christ is in man the hope of Glory.

Ans. It is true, Jesus Christ is in man, but it is regenerate man, for the Apostle is here writing to a Church of Believers, even such as he could call *Saints and faithful Brethren* which were in Christ, and so consequently Christ in them, *verse 2.* But this maketh nothing to the purpose; What will this avail an unbeliever that is without God and without Christ in the world? But further, though Christ be in his Saints, he is not there as a Saviour, or a Light to be turned to, for to guide them in respect to their obedience Godward, without the Scriptures; but as a Comforter to sweeten every condition, by and thorow the application of his promises, and a Quickner to our duties, a Helper, Aider and Assister in our duties, that God hath required cited and stated as a rule of obedience in the Scriptures of truth. Again, Christ is not in the Saints in the *Quakers* sence, that is, as to his Essence; or so confined within, that the Saint that hath him must not look without: for as to the Essence or Being of Christ, it is at the right hand of God in the Heavens, even the Heaven of Heavens that is above, which must retain him till the restitution of all things, *Act. 3. 21, 22.* but this the *Quaker* scoffs at, to talk of a Christ above the Clouds, or at a distance from them, as I shall shew elsewhere.

But the question may be put, *How then is Christ in his people?*

Answer, By his beams of Light and Love manifested in the reception of the Gospel thorow a saving faith, *Eph. 3. 17. 1 John 3. 17.* compared with *1 Thes. 1. 5, 6.* But Secondly, by his holy Spirit which he hath sent into their hearts, as an effect of their union with him, to bear witness with

with their Spirits that they are his, *Rom. 8. 15.* By what hath been said, it may appear that Christ being in the heart of a Saint, doth no more unthrone Christ, or make void his being at the right hand of God in the the Heavens, then the beams of the natural Sun shining upon the Earth, or into a House, doth unthrone, nihilate or make void its body or essence in the Firmament.

Object. 4. The fourth Objection is raised from *1 Cor. 12. 7.* But the manifestations of the Spirit is given to every man to profit with all.

Ans. The word that is read in our latter translations, *Manifestations of the Spirit*, is read in the old translations, *The gifts of the Spirit*, and indeed it is most agreeable to the Apostles discourse, for he is here a speaking of the Spirit, in respect to its diversity of gifts and operations, some having a word of wisdom, & others knowledge, & another gifts, another healing, another working Miracles, another Prophecie, and all this is given by the Spirit, *vers. 8, 9.* Yea, the same Spirit that worketh one, worketh the other, and therefore it is given to every man to profit withal; but to what every man? not to every individual man in the world, for as you have heard, some are sensual and devilish, having not the Spirit, therefore these must be excluded; therefore not every man, in the largest sense, and Christ tells you, the *World*, or unregenerate man, cannot receive the Spirit, *John 14. 17.* therefore such must needs be excluded, for they cannot have it that cannot receive it: therefore we must look for an other sense or meaning for this word every, which doubtless doth only extend to every one thus inspired and gifted, as he here asserteth, for the word every is often times taken restrictively, and only reacheth the matter in hand, as in *Exod. 16. 4.* The Lord commanded that the Children of Israel should gather a certain rate of Manna every day. Yet in *vers. 22.* it is said, on the sixth day they gathered twice as much as on the other day, for on the seventh day there was none to gather, *vers. 26.* neither was any man to go out of his place to gather, *vers. 29.* So that the word every day, in *vers. the 4th.* did intend every working day; and so it is said of Paul in *Act. 21. 27, 28.* That the Jews that were in Asia cryed and stirred up the people against him, crying for help against him, because he taught all men every where, against the people and the Law. It cannot reasonably be imagined, that the Jews could intend by all men and every where, that he went into every part of the world to Preach, and every man in the world heard him, but rather to every one to whom he did Preach, this was his Doctrine: so may I say, every one that had these gifts before mentioned, did receive them as the manifestations or operations of the Spirit; for every word that is largely used, and copious in its significations, is alwayes to be weighed according to the matter and circumstance of each Text; for it is the great overthrow of truth, and inlet to error, to take the Scripture by piece-meals, and not to give it its own latitude, and leave to speak its own sense, and comparing one part or Text with another.

5. *Object.* The 5th is from *Rom. 10. 7, 8.* But principally *vers. 8.* But what saith it? *The word is nigh, even in thy mouth and in thy heart, that is, the word of faith which we preach.* From hence they would have all people to understand, that this word here spoken of, is Christ, which is nigh all men, even in their mouths, and in their hearts, and therefore he being within, thither they must turn.

Ans. The Apostle here in this place, by the *Word*, and the word's being within, even in the mouth and in the heart, doth not in the least mean Christ, as he was in respect to his Godhead called the *Word*, but the Gospel-Testimony of Christ; for the Apostle in *vers. 6.* is speaking of the righteousness of Faith, which speaketh on this wise, *Say not who shall ascend into Heaven to fetch Christ thence, or descend into the deep to fetch him thence, for the word of Faith is nigh, even in the mouth, and in the heart; for faith he in vers. 10. With the heart man believeth;* But how? by the help of the Spirit, thorow the Testimony of the Scriptures, that is called the Word, and not by turning to the Light within, *verse 14. How shall they believe in him, saith Paul, whom they have not heard? and how shall they hear without a Preacher?* but saith the Quaker, Thou must hear within, viz. The checks of Christ in thy conscience; but the Apostle saith *verse 17. Faith cometh by hearing, and hearing by the word of God,* that is by the word of God or Gospel of Christ Preached, *verse 14. 15.* for the Scriptures of truth, even the Law and Testimony, are called the Word of God, and the Apostle in this Chapter doth draw this argument of the Word of the Gospel being within, from *Deut. 30. 11, 12, 13, 14.* Where the Law is said to be written within, and this Law is there called the Word: But saith the Quaker, Christ is the Word, and not the Scriptures, for they are many words. Its true Christ is called the Word, and so is the Scripture, to wit, every Text therein that God spake by his servants or Son, may properly be called the Word of God. They may as well say, because Christ is called the Son of God, that therefore every believer is not a Son of God, which would be contrary to *1 John 3. 2.* so may I say there is as well the word of Christ or God, as Christ the Word, for every saying or Testimony of God, is his word, *Deut. 9. 5. That he may perform the Word he swore unto thy Fathers;* that is, the word of promise, as to their entering into the Land of *Canaan;* for this could not be mean Christ, for that would be nonsense to say God did swear Christ; so *Deut. 4. 2.* the Law is called the word; and *Psal. 17. 4.* the Scriptures are called the Word of Gods lips; and in *John 14. 24.* the Sayings or Doctrine of Christ is called the Word, and Christ himself calleth the Scriptures that bear Testimony of him, the Word, *John 15. 25.* and *James* exhorts, in *Chap. 1. 22.* that we should be doers of the word, that

is, doers of the will of God stated in the Scriptures, *Coloss. 3. 16.* for it would be nonsense to say we should be doers of Christ.

But now it may be further objected, and said, *Suppose we grant the Scriptures may be called the Word, yet how can they be called the Word of Faith, that is in the mouth, and in the heart?*

Ans. In as much as it is the Testimony of Christ, or that which doth testify of him in all his doings and sufferings, *John 5. 11.* So do they beget in us when accompanied with the Spirit, a crediting and a belief of what Christ hath done, so that if we believe their Testimony of Christ, we need not ascend into Heaven for a further, or descend into the deep for a clearer evidence then they give; and these when believed are received within, *Coloss. 3. 16. Acts 2. 41. John 5. 38.* and this Word that is received within, is said to be the means or cause of Faith, as it is brought forth in man, *John 4. 41. and 5. 24.* and so Peter was to preach such words to *Cornelius*, that being credited, should tend to the salvation of him, and all his house, *Acts 11. 13, 14.* from whence we may gather, that it was what Peter spake or preached to *Cornelius*, was the means made use of in in Gods hand to beget Faith in him, and not a turning to the Light within. So that the word being the means of Faith, it may well be called the word of Faith, and when this word is credited and believed by us, then this Faith becometh Gods evidence or witness, as to what Christ hath done for us, *Heb. 11. 1.* So much for this objection.

Object. 6. The sixth is from *John 16. 8.* Christ is in the 7th verse telling his Disciples *that he will send the Comforter unto them, and when he is come he will reprove the world of sin, &c.* Now say they, here Christ saith that the Spirit shall reprove the world of sin; but, and if the world have not the Spirit, how then can the Spirit reprove them?

To which I answer, Christ did not say the Spirit in the World should reprove them of sin, but when the Spirit was given to, and received by the Saints, it should in and by them and their Ministry, reprove or convince the world of sin; and this was apparent in the first fruits of it, *Acts 2. 37.* and so it is said of *Apollo*, in *Acts 18. 28.* *that he mightily convinced the Jews;* and so *Paul* exhorts in *Tit. 1. 9.* *That a Bishop should be one that holdeth fast the faithful word, as he hath been taught, that he may be able by sound Doctrine to convince the gain-sayers;* from which we may gather, that it is the word and doctrine of the Saints, when accompanied with the Authority of the Spirit, that doth convince or reprove the world of sin; and therefore when *Paul* reasoned of righteousness, and temperance, and judgment to come, *Felix trembled.* So much in answer to the Quakers objections touching Christs being in every man.

Now having shewed that the Light that is in every man, is neither God, Christ, nor the Spirit; I shall endeavor to make it my next work, to shew

you what Light that is in every man, that doth convince and reprove him for sin, or that a wicked man, upon sins committing, receiveth Checks from.

That which doth convince an unregenerated man of sin, or check him for sin, is Conscience; there is a Conscience in every man, that is at worke at one time or other, either Accusing, or Excusing, *Rom. 2. 15.* in some more, in some less, and the more the motions thereof are observed, the lower it speaks; and the more it is slighted, the deeper it lieth. This was that which made *Adam* shie for it, after he had sinned, Conscience condemns, and fear suppressed him, *He hid himself and was afraid*, *Gen 3. 10, 11, 12.* Unto this the Gospell beareth witness, *John 8. 9.* They which heard Christs Words, being convicted by their Conscience, went out, &c. So that amongst the blind Pharisees there was a Conscience, and this Conscience convinced, and convicting. But now it may be asked, upon what bottom doth Conscience stand, or by what rule doth Conscience act? Answer, the Conscience of a man doth act variously in the Heathen and such as have not read the Scriptures, and have not had the true God and Christ Preached to them; the Light of Nature, or the Law written in the heart in Creation, is the principal ground of Conscience-Conviction, *Rom. 2. 14, 15.* God in the Creation did so principle the heart of man, with Righteousness, and Holiness, and Justice, and with the knowledge of himself, being made every way capable of doing the will of his Maker, having the Counsell or Law of God in his heart, that although he lost himself by sin, and became incapable of making his return to God, yet he did not wholly lose his Creation Light, though he lost his Creation Holiness, for there was still a knowledge left in man of God, but not abilities to do good. After *Adam* had sinned and lost himself, and before Christ was held forth to man in the promise in order to mans recovery, *His eyes were opened, and they both knew they had sinned, and were naked:* But how to gain that they had lost they were strangers to. Now this Creation Light, or this Principle, or Spirit, that God hath placed in man, is in the Scripture sometimes called *the Candle of the Lord*, as in *Prov. 20. 27.* and searcheth the inward parts of the belly; and sometimes it is called *the Spirit of the Understanding*, as *Job 20. 3.* And this character *Paul* giveth of it, for he tels us that this Spirit of man reacheth mans mind, or purposes, *1 Cor. 2. 11.* where as no man else can do it, but the Spirit in man: and sometimes it is called Nature, or as it may properly be said, that which was placed in Nature, *Rom. 2. 14, 27.* compared with *1 Cor. 5. 1:* and *11. 14.* Now every man by nature having the Law placed in his heart, viz. the ten Commandments, that is to say in the substance of them, and so much light and understanding left him, as in some measure to know good and evil; though they never had the letter of the Law, yet having the substance of it, God doth

doth expect an acting accordingly: For because the Heathen, viz the *Hittites*, and the *Perrizites*, and the rest of *Canaan's* inhabitants, did break this Law of Nature, or ten Commands, therefore *the Land spewed them out*, *Lev. 18. 28.* And this farther appeareth by *Abimelech*, King of the *Philistines*, who lived before the giving of the Law at mount *Horeb*, that there was this Light or Law in some measure placed in him, for, he accounts Adultery to be a crying sin, *Gen. 26. 10.* And so in the darkest and most dismal age and place, in the world, the very Heathen, that never had the Gospel preached unto them, do witness to this truth, that there is a Light placed in nature, or an understanding of the Law of nature, or the ten Commands, as to the body of it, both God-ward, and also their duty towards man. First God-ward, they have an understanding there is a God, and worship is due to him, though this God they know not, nor how or in what form to worship him they know not, for that was not placed in Nature, but is revealed by the Scripture. But there is a light placed in nature, shewing that there is a God. And therefore the most savage amongst men, cannot content themselves without a God, though it be but a God of wood or stone, yea the blind *Indians* will have a God to worship, or something to adore for a God, though it be the Devil, to whom they attribute this title: And many there be, and have been, that worship the Planets, as the Sun, Moon, and Stars for a God; and many there be amongst the Heathen, and others, that make great conscience of adoring that which they do attribute the title of a God to: As *Josephus*, and *Seneca*, who was Tutor to *Nero* the Emperor, beareth witness to in their Histories; and the Scriptures are not silent altogether herein, as appeareth from *Judges 18. 24.* *1 Kings 18. 26.* *Acts 19. 27, 28.* *1 Cor. 8. 7.* From all which it doth appear, that there is that Light and understanding still left in Nature that there is a God, and that there is worship due to this God; but the Light in man, leaves man short of what the true God is, and what worship is due to him, and how and in what manner, man ought to walk before him. But if the Quakers Principle were true, that the light in every man, were Christ, and that they should know as much of the will of God had not the Scriptures been written, as now they are, then what is the reason that the Heathen that have this Light in them, and that are so conscientious (as was *Seneca*, and *Zelus* King of the *Locrians*, that made a Law against Adultery, that whosoever did commit Adultery, both his eyes should be put out) yet had not the knowledge of the true God? They only knew there was a God, but instead of God worshiped an Idol, as I could make appear, from their Histories: But now further, if we looke upon the whole Creation, there is some instinct in nature, towards a superior, and in many creatures of chastity, the Ox and the Ass,

as the Prophet saith, know their Owner, or Superior, and every kind doth its part in its kind, every fowle keeps its own mate, and every creature loves its own kind, and its own off-spring, and every young makes to its own Dam : If there is this Light and knowledge in the dumb creatures, placed by God in Creation, one towards another, and in their place towards their owners, how much more in man that was made head of the Creation, towards God, and also towards his fellow creatures. But here is the misery, although there be that in man which shews him there is a God, and this God is to be worshipped, and honoured, yet the knowledge of this God is lost by sin, and an alienation from him in and through the fall of man. As for instance, there is that knowledge engraven in the heart and understanding of every child, that he hath a Father, but every child hath not the knowledge of his Father for separation from the womb cutteth off that knowledge of the child ; so separation from God in degeneration, hath bereft man of his knowledge as to what God is ; and therefore is it that men do worship God so variously, some with great confidence following the tradition of their Fathers, be it good or bad, others serve him according to the custome of their Country, or according to the pleasure of their superiour, be it true or be it false, 1 Kings 12. 28, 29, 30. Others according to their airy imaginations or conceptions of God, and others according to the understanding they have attained to in searching and reading the Scriptures ; now according to every mans understanding, and notion he hath of God, so variously doth conscience act. And if a man in Gods worship never so much err, if he be thorow and serious in what he doth, Conscience is quiet ; but if there be a faltering conscience reflects and begins to startle. Paul thought he might do many things contrary to Christ, and made conscience of it ; many in conscience eat meat offered to Idols ; others in conscience could not touch it ; some in conscience refused to eat any meat at all ; others eat, seeing it their lawful liberty, 1 Cor. 8. 6. and 28, 29. compared with Rom. 14. 2, 3.

Now Reader, if the Light within leave a man so short of the knowledge of God and Christ, and conscience-convictions be so various and uncertain that they receive their conception according to a mans or mens various apprehensions or notions they have of God, Christ, or his concernments, how uncertain a rule or guide is this Light within ; or the checks of conscience, For a man to steer his conversation by, or to build his hope or faith upon ; for if that Light that is in man be darkness, or vail'd with gross errors, and so the soul run out into strange inormities, how sad will it be for that soul that gives up himself to follow it ! This is the Quakers principle, not only to look for salvation from it, but to be led by it, this saith *Humphry Smith* in his everlasting rule, in page 11. Paul went up to Jerusalem by revelation
within.

within, and did not say he went by the Scriptures; and further, saith he, the Ministers of Christ did not say, As ye have received the Scriptures so walk, but, As every man hath received Christ, so walk; and so in page the 13. he saith, They to whom the Spirit is a Rule, and are led by it, are the Sons of God, and it is not said, As many as are led by the Scriptures are the Sons of God, &c. But consider, he hath here stated their faith as touching the rule that they are led by, which are the Sons of God, which saith he, is the Spirit: but what doth this advantage those that are not the Sons of God, nor yet have the Spirit to lead them; if the Scriptures be no rule, what rule have they? But if we take it at the best, it is a great mistake, for God never desigu'd the Spirit to be mans Rule, but to be mans Assistant and Helper, to walk and build by the Rule, the Spirit doth principle a Saint for his duty, *Rom. 8. 26.* but it is the Scriptures that doth direct him to his duty, *1 Thes. 4. 1, 2. Prov. 6. 20. to 24.* Every believer is compared to a wise builder; now a builder hath his judgement and skill principl'd within, and from that judgement and understanding that is principl'd within him, he is holpen and capacitated to go with discretion about his works; but doth he make his inward principle or understanding his Rule to build by, or a Guide to his hand in his work? No, there is the Rule without laid to the work, and the mans Light and understanding is holpen, and his hand directed by the Rule; and if in the building any thing be amiss, the Rule and Plummert makes it manifest; his eye may faile and in his judgement he may misse, but by the Rule & Plummert his error is discovered, and thereby gains an understanding where to mend his: fault so as I said before, it is the Spirit doth principle and fit a man for his work, both in Praying, Hearing, and Obedience, but the Scriptures are the Rule and Plummert which he is to square and try all his buildings by; and therefore saith David, *Psal. 119. 105. Thy Word is a Lamp unto my feet, and a Lanthorn to my paths;* and in *Prov. 6. 23. Thy commandment is a Lamp, and thy Law is Light;* and therefore saith, *Isa. 8. To the Law and to the Testimony, &c.* And it was the great commendations of the Bereans, and a part of their Nobility, that they would not take Paul's Doctrine by hear-say, or upon his assertion without trying of it; and how did they try it, was it by the Light within, or by the rule without? it was by the Scriptures without, if the Apostle may be believed, and not by the Light within, *Acts 17. 11.* and the Apostle saith in *2 Tim. 3. 16. That all Scripture is given by the inspiration of the Spirit, and is profitable for Doctrine, for reproof, for correction, for instruction, That the man of God may be perfect, thoroughly furnished unto every good work.* Now if it be so, the Scriptures doth correct errors, reprove vanity, instruct the ignorant in their duties, and every way fit & furnish a man, as to the knowledge of the practical part of Gods will, or as to that which is to be credited believed and imbraced by such who are

hearing

their course Heaven-ward, then it is our great concern to search the Scriptures to find Gods will, and to square our walk and work according to what is therein required, for God will require no more of us, then what he hath therein revealed to us, for therein the Apostle tells you is enough contain'd to perfectly furnish unto every good work. And Moses tells us, *Deut. 29. 29. That hidden things belong to God, but revealed things to us, and to our Children.* And Daniel understood by Books, that the Captivity of Babylon was near an end, and not by the Light within, *Dan. 9.* And when our dear Lord did preach to the two Disciples that were walking to *Emaus*, that the true Christ was to dye and rise again, did he refer them to the Light within, for a testimony of this truth, or to the written word without? You shall find that the Law and Prophets were Christs witnesses, and by them he clears to their understanding, that these things must come to pass, *Luk. 24. 27, 32.* And so Paul, when he reasoned with the unbelieving *Jews* about Christ, he was so far from turning of them to the Light within, that he proves his Doctrine wholly by the Scriptures without, *Acts 17. 2, 3.*

Put here may rise an Objection: Some may say, (nay, I might have said, some have and do say) *The Scripture is a dead letter, and that doth but kill; but it is the Spirit that quickneth; and we see many that do pretend to make the Scripture their Rule, are as vile as any, &c.*

To which I answer, That the letter it self, as it is written with Ink on Paper, is dead, but the matter therein contain'd, as it is the Word of God, or holds forth the will of God, and represents us with our duty God-ward, is Spiritual, and Powerfull, when carried home by the Spirit to the heart, *John 6. 63. Rom. 7. 14. Heb. 4. 12.* And the reason why many that profess it, walk so contrary to it, is, because they are dead, and not the Scriptures, *Rom. 7. 9, to 13. 2 Cor. 5. 14.* But I would not here be mistaken by any, nor have any conceive, that I do conjecture, that the Scriptures, as they are written, and do contain the Will of God, do of themselves give life to them that read them, or walk titely up to them, as abstracted from Christ; but life is communicated to men, by and in the use of the Scriptures, as they doe direct and lead to Christ. I may fitly compare Christs Merits, and Gods Mercy, to a good Flint, in which fire is contain'd, and the Scriptures to the Steel, and mans Faith and Obedience to the Hand that takes hold of the Flint, and the heart of man to the Tinder which the Fire taketh; now the flint contains the fire within it, and the steel avails not alone, but bring the flint to the steel, and both to the tinder, and they all put together contribute to the kindling a fire.

Therefore let me perswade every sincere hearted soul to keep to the Scriptures, and walk by the Scriptures, that they may be made to partici-

pate of all the good held forth by and in the Promises of God, contained in the Scriptures. Though it be not thy Foundation to build upon, let it be as a Rule and Compass to build and steere by.

But it is frequently Objected by these people; *That they need not the Scriptures, because they have the same Spirit that gave them; neither need they make use of the Ordinances, because they are called carnal, and they are spiritual.*

To which I answer, This is a meer fallacie of Satan to wrest thy sword or weapons of defence out of thy hand, that he may lay thee naked, and beget an open passage for his own Merchandize; and the drenching of thy soul with most poysoned errors and erroneous principles; for if it could be granted that they were as spiritual, or had the same Spirit in as great a measure as those that were the Pen-men of the Scriptures, doth it therefore follow, it ought not to be a Rule for them to walk by, and a weapon to be made use of at all times in their defence against Satan. Our dear Lord was filled with the Spirit above measure, yet he had eye in all his obedience to the Scriptures, in as much as in the drinking the Vinegar upon the Crosse; and upon every onset of Satan, he fled to the Scriptures, and by the power and blessing of God, with the Scripture, he gave Satan the foyle, *Mat. 4. 4. to 10.* But further the reception of the Spirit, is so far from acquitting of a man, from his obedience to, and walking by the Scriptures, that it is the only meanes to put a man into a capacity for, and give him right to obedience, *Acts 10. 47. & 8. 37.* For as there is nothing that gives a woman a right to a mans estate, but gift and Marriage-union; so, there is nothing that gives a soul right to Gospel Ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit, and our being become his Bride, and he the Bridegroom. A man must first get a right to the Tree, before he can honestly eat of the Fruit. Therefore sad it is, that men should make that which is the very life of Duty, to become the very lett to Duty. Surely if obedience did become Christ, in whom the Spirit dwelt without measure, *Mat. 3. 15.* it will not ill become those that are Christs. And if obedience were *Zacharias* and *Elizabeth's* Crown; and is recorded to their perpetual commendations, *Luk. 1. 6.* then I trust, that which the Spirit hath registred as their fame, shall never be looked upon as our shame. *Adams* fall came not by eating that which was allowed, and commanded; but instead thereof, aneating what was forbidden. *Saul* lost not his Crown for Obedience, but for disobedience; and therefore *Samuel* from the mouth of God tels *Saul*, *that Obedience is better than Sacrifice, and to hearken than the fat of Lambs.* But now saith the Quaker, They are to perish in the using, and therefore not to be touched, *Col. 2. 22.* Here is a great mistake; the Apostle there is not speaking of Gospel Ordinances.

nances used in a Gospel Spirit, but of such Ordinances, or Rudiments, that were in use and held forth in Doctrine, which had only men, and not God, to be their Author, compare the 20. with the 22. *verse*, and this Christ himself calls a vain worship, *Mat. 15. 9.* In this was *Paul* exercised himself before conversion, *Gal. 1. 14.* which afterward he esteemed but as dung and dross, *Phil. 3. 7, 8.* yet in all his Life and Doctrine he both Preached and practised Gospel-Ordinances, and Gods commands, *1 Cor. 11. 23.* and *Eph. 6. 1, 2.* And it is not a partial obedience, that hath Christs or the Scriptures commendation, but a thorow obedience, *John 15. 14.* And they that have right to the Tree of Life, are such as do his commandments, *Rev. 22. 14.* and not such as cavil with God, and tell him they are carnal and low things: They are such as *Job* esteemed above his necessary food, *Job 23. 12.* and *David* esteemed above Gold, yea above fine Gold, *Psal. 19. 10, 11.* And *John* saith, that he that saith he knoweth God, and keeps not his commandments, is a liar, and the truth is not in him, *1 Joh. 2. 4.* But he that keepeth his commandments dwells in him, *Chap. 3. 24.* And our obedience to God is but a Testimony of our love to him, *2 John 6.* And if it be a mans mercy to be acquainted with the will of God as revealed in the Scriptures, and to be doing what therein is contained of the standing counsels of God, I mean of such commands as were not shadowy and typicall, and nailed to the Cross of Christ: then it is mans great misery, either to slight the Scriptures, or to be ignorant of the Scriptures, in which the counsel or commands of God are contained; and this Christ doth witness to, *Mtt. 22. 29.* wherein he shews, that the inlet of error is ignorance of Scriptures. And it is frequently seen, that when Gods wayes and commands are slighted, that such a people who condemn them under a notion that they are too carnal for them, set up something in room thereof that is more carnal, *Eccles. 18. 25.* There were a people quarrelling with God that his wayes were not equal or to their minds, and upon that score had set up wayes of their own, which God saith was unequal, *vers. 29. Chap. 33. 17.* And it is frequently seen, that when a people slight Gods wayes, and set up inventions of their own, that the Scripture is fulfilled upon them, that saith, *Because they have chosen their own wayes, therefore I will chose their delusions*, *Isa. 66. 4.* yea he will send them strong delusions, that they may believe a lye, *2 Thess. 2. 11.* And whether these poor people who are greatly to be pittied, through their slightness of Scriptures, and an adhering to the Light within as a Saviour, and following the motions of conscience, instead of the rule of the Gospel, are not fallen under and made to participate of this heavey stroak of Gods judgement, viz. a falling under strong delusions; so as to believe a lye? or else, what makes them to appoint their silent meetings, and run severall miles to them, and there sit hours together

ther without speaking a word? which is so contrary to the practise of the Saints in the Apostolical days; for their coming together was to exhort one another, and not to be silent, *Heb. 10. 24, 25.* For it is by the gifts of the Saints recieved and improved, the Church is edified, and not by their silence, *Eph. 4. 11, 12, 13.* But it is frequently objected, that meditation is an ordinance as well as preaching, and they come together to meditate. It is granted, that it is a duty, but there is a season for every duty, and God is a God of order: the best and only time for this duty is alone in the closet, or elsewhere, when no eye seeth us but Gods; for when a man or woman is in company they cannot be so retired as at other times, unless there be some publick work to employ every head and heart. *Isaac* went out to meditate alone, and *David* in the night season; but one duty ought not to take up the place of another. But further, if a Spirit of delusion had not seized them, what is the reason that so many of them run into such fordid and unheard of vanities, and the rest of them plead for them, and all under a notion of spirituallity and obedience to God, though it may more properly be called the suggestions of *Satan*? As for instance: A woman with two attendants went into *Pauls*, with her face and hands bloodied, and clay upon her head, with ashes upon the Clay, and others running up and down the streets in Sackcloth, others going naked both into publick Assemblies, and up and down the streets: As *Solomon Eagles*, who went besouled with mans dung into a publick Assembly, and also through the Burrough naked, which is so beast-like, that a sober man would blush at the thoughts of it. Many such like prodigious actions might be produced, that the very Heathen would be ashamed and blush at, besides the profluence of lying predictions that hath abounded amongst them. As for instance: The last Summer came one out of the Country, pretending to be Gods Messenger to his friends in *London*, told them he had a Revelation from God; that the remaining part of the City should be burnt, and the fire should begin the next day about four of the clock; which tidings did so startle many of the *Quakers*, that they went from one to another, to ask counsel what to do; and I was then informed that young *Bolton* the Goldsmith looked like ashes for fear. Again another, of their Teachers, some four or five years since, at a meeting at or near *Harmsworth* in *Middlesex*, upon the information that was brought to them, That the Constable had a Warrant to take them, wishing them to depart, their Teacher that was then present stood up and told the people, That if any were faint hearted or afraid, it would be best for them to depart; but as for his part he durst not stir, for that night God had revealed to him, that they should be taken, and that he would deal well with him. Now had they been taken, this man had been cryed up for a Prophet; but providence so ordered it, that
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the Constable came not, and this Prediction or Revelation proved but a delusion. This I was told by one *Roger Cox*, living in *Harlington*, that was there present, and is now a follower of them. I am sorry and grieved that it is my portion to rake into these vanities, and fopperies; but considering how many poor souls are drawn away by them, and also how they father all these their vanities upon the Spirit of God, making that the Author of them, and also upon some of the Prophets; as for their going naked, they single out *Isaiah* to be their Patron and President, making use of *Isa. 20. 2, 3, 4.* where *Isaiah* walked naked as a sign to *Egypt* for three years. But this I would know of them, that if the Prophet be an example to them in part, why not in whole, why do they halt with him? for he went not naked only for an Hour, or Day, or Year, but for three years; but it is granted *Isaiah* did go naked for a sign to *Egypt* by virtue of a command from God: yet all the Prophets actions, though they are recorded for our Learning, upon whom the ends of the world are come, yet they are not all for our example to follow; as for Instance, *Elias* fasted forty dayes without bread; here we may learn much of the goodness and power of God in preserving of him; but we ought not to make this act an example to follow, lest we tempt God, and murder our selves. *Moses* by Gods commission makes a brazen Serpent in the Wilderness, unto which every one was to look that was stung with the fiery Serpent, and be healed; but should a man do the like now, he might be guilty of presumption, & commit Idolatry. *David* had in the worship of God Singers and Players on Instruments of Musick, and it was accepted; but the *Quakers* would cry out against that to the purpose, or else they would never have raised that reproach upon me and others, and blown it among their own friends in *Buckingham-Shire*, as though it had been true, that we were played away from a dispute we had with some of them in our own Town, with Fidlers, cracking of a victory; the thing is false and loathsome to me: this came from one *Ball* in *Amersome* Parish, one of their friends. *Israel* of old were commanded to go up to the literal Temple of *Jerusalem*, to worship, but now Gods worshippers may worship him each one in his respective place. Now the *Quaker* would be so far from directing men to go to the material Temple, that they make it but a vain thing to look to *Jerusalem*, to the Antitype of that Temple, viz. to *Jesus Christ*, as he was there Crucified, or to that blood that was there shed for justification, as will appear by their writings in another place of this Book. But to return, had these actions of theirs been becoming the Gospel, without controverſie our dear Lord, who made manifest whatever the Father had declared unto him; or the Apostle *Paul*, that ceased not to declare the whole counsel of God; would have given some hint of it: but in this are they all silent, therefore may we take it for granted that such

such actions tend not to the promotion of the Gospel, or the conversion of sinners, but rather a shame to the Gospel, and a stumbling block to sinners.

I shall now come to their next Principle, *viz.* As to what they disown. Having shewed before, that they own the Light within every man to be Christ, or that Spirit that hath its residence in every man, to be his Saviour, if turned to, and obeyed; so, now, as the consequence of this principle, they do deny that Man Christ, or that God Man, that was born in *Berlehem of Juda* of the Virgin Mary, to be the Saviour: And this I shall prove out of their own Books, Writings, and Confessions, which take as followeth.

Worlidge in a Book intitled *A declaration to the Baptists*, in page 13 saith thus. *Christ was never seen with any carnal eye, nor his voice heard with any carnal ear.* From whence Reader thou maist gather thus much, *viz.* That the Quakers Christ, or that which they do esteem for their Christ, cannot be Gods Christ, or that Christ the Scripture calls the Man Christ, 1 Tim. 2. 15. for he tells you their Christ was *neither seen with any carnal eye, nor his voice heard with any carnal ear.* But Gods Christ, was both seen with the carnal eye, and his voice heard with the carnal ear, *Luke 4. 19, 20. Ch. 22. 69, 70. Job. 10. 24. to 36.* Let men judge whether those that went to stone Christ, and pierced him on the Crosse, and such as called him *Beelzebub*, and gnashed upon him with their teeth, were not carnal, yea, in eye and ear; and if so, whether it may not rationally be concluded without wresting his words, that their Christ cannot be Gods Christ. Again, the said *Worlidge* in page 12 is speaking of the Baptists, and saith, *You know not God, nor Christ, nor the Spirit; but in your thoughts, where God is not to be found, and therein have ye imagined a God above the Clouds and afar off.* *Worlidge* would here give you to understand, that the God, Christ & Spirit, that the Baptists do conceive to be in the Heavens above the Clouds, is but an imaginary God; and if they look for him to be there, they look for him where he is not to be found: From whence we may gather, that if that God, Christ, and Spirit, that have their residence in the Heavens above the Clouds, is looked upon by the Quakers to be but an imaginary God, and Christ, &c. Then let all men judge whether the true God, Christ, and Spirit is not excluded by them: for the Scriptures bear testimony, that both the Father, and the Son, hath their being in the Heavens above the Clouds; for our dear Lord when he ascended to the Father, *Acts 1. 9, 10. 11.* was received by a Cloud out of their sight, and so into the Heavens above, and not the heavens within, according to a notion they have gotten, but the Heavens without, where he is to remain untill the restitution of all things, *Acts 3. 21, 22.* Now if these Heavens were within, into which he is ascended, according to their fancy,

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then when he shall come to restore man from his fallen estate, and bring him to his created glory, that then Christ shall come out of man again: and this would be to make mans glory to be greater, when Christ is gone from him, then when Christ was in him, which is a meer fiction. But it is plain the Heavens above are his Throne, and the place where his honour dwelleth; Heb. 8. 12. Psalm. 115. 3. & 123. 1. And these are the Heavens that David, the Type, is not ascended into as yet; but Christ, the Antitype, is ascended, Acts 2. 31, 32, 33, 34. And it is from this Heaven above the Clouds Christ shall come in the latter end of the world, Mat. 24. 30. & 26. 14. 1 Thes. 4. 17.

2. A second testimony of their principle, take from William Smith, in his Primer of Question and Answer, from the Child to the Father, In page 8. the Child is putting the Question to the Father, with desire he would instruct him, *how he may come to know the true Ministers from the false, seeing their words may be the same?* The Fathers answer is to the Child, as followeth, *Child, thou maiest know them by this, they that are false Preach Christ without, and bid the people believe in him as he is in the Heavens above: But they that are true Ministers, they preach Christ within.* From hence it is observable, that if that Minister, in the Quakers judgement, be false, and that Doctrine untrue; that directs and leads a people to looke to a Christ without, and to believe in him, as he is in the Heavens above; and he only true, that directs people to a Christ within, then may I well conclude that the Christ that is without and in the Heavens, cannot be owned by the Quakers. For if they esteem the Minister to be false that preacheth him, and the Doctrine false that directs thither, then of necessity that Christ this Minister preacheth must needs be the same; for if he be the true Christ the doctrine must needs be true that directs to him. Here Reader thou maist see how these men doe uncrown our dear Lord of that Glory that the Father hath put upon him, and put the honour due alone to Christ, to that Light of Nature placed in man, before Christ was promised to man, I fear it will one day appear little less than Blasphemie: The Lord pardon it, if it be his will.

3. A third Testimony take from William Bayley, out of his booke Intituled, *From the Spirit of truth to all persecuting enemies:* In page 24. he tells you that *Formerly he walked with the Baptists, and then did pray to an unknown God with tears, yea night and day, imagining and believing he heard me without, at a distance from me, and many times from his meeke Spirit in me did preach and pray, and knew not the ground from whence it came, but our eyes were without and not in our heads, looking for a Saviour to come from beyond the skies, or at the ends of the earth without.* Here, it may be observed that while William did pray to a God without him, and did looke so, or for.

for a Saviour beyond the skies, &c. that those persuasions he had of a God there that heard him, were but imaginations; and while he so prayed, and so beleived, he was a blind man, for he saith, his eyes were not in his head, but whether he now seeth, that looketh to another God and Christ that is not to be found above the Clouds, let the sober judge; and whether these abominable errors doth not prove prestigious, even a blinding of the sight, or like *Solomons straying Wives*, that drew his heart from this true God, to worship an Idol instead of God; for by these his declared principles, he doth both disown and unthroneth the true God that is in Heaven, and Christ that suffered death on the Cross, and was buried, who rose again according to the Scriptures, and is now ascended according to the promise of his Father; as the inlightned, may clearly see, and himself further manifests, if you compare what hath been said, to what he hath further said in a dispute that *Mathew Cassin* with my self had with the said *William Bayley* in *Amer. some* Parish not long since; *Mathew Cassin* being in a discourse of God and Christ, *Mathew* said, he owned no God nor no Christ to be his Christ, but that God and Christ that was in the Heavens above; at which words, *William Bayley* made reply, and said, *What is thy God and Christ yonder above the Clouds*, pointing up to the Heavens with his finger? *Yes* said *Mathew Cassin*, *above the Clouds*: In contempt thereof he uttered these words, and said, *that Christ that was without was not his Christ, and that God that was without was not his God*; this he bid us publish and carry to Rome if we would, therefore he cannot reasonably be offended, that it is brought to view: we immediately after the dispute, committed the words to the Pen and Paper, because we would not abuse him, as he hath done us in many particulars, and to this paper I took several hands who were ear witnesses of the words, though he in the Book put forth of that dispute, hath in page 21. put another face upon the saying, & stated quite another thing instead thereof as he hath upon a great deal more of his sayings; he hath decked his folly and vanity with a Closet dress, but all will not doe, for their principles are like a running Leprosie, that hath eaten within the flesh, that sometimes seemeth almost cured, and by and by it breaks out afresh; so doth he sometimes in his Book, he tells you he owns no other Christ then that Christ that God sent into the world, and that he owneth all that the Prophets and Apostles writ of him, in page 9. And by and by again he overthrows all, for whereas he saith that we queried with him whether he owned salvation by the visible man Christ, that was not properly so, for we charged them with a real denial of him, and not queried it, only in discourse we might indeavour to keep him to the termes: But his answer is in page 5. and 6. *As to the Word visible flesh and visible blood that we would have strained him up to express to answer our wills and dark imaginations*, he desireth all people to take notice that he did not read from Christ

nor his Apostles in all the Scriptures. And so in page 9. he saith, the word [visible] is ours, and not Christs nor his Apostles, nor his, and so he leaves it out. One would think by what he hath here said, that he were a very insensible person, and one that did not understand the Etymology of the word Visible; but I am perswaded, it is more from deceit then ignorance that causeth him to make that stir about it, for almost every Schoole boy that hath read the Bible, knows that the word Visible signifieth no more then a thing that may be seen, for whatever is to be seen with the natural eye of man, may properly be called visible; but the true Christ was seen with the naturall eye of man, therefore he was visible; but this Christ, as you have heard, they are strangers to; therefore would seem to be a stranger to such an expression, that beareth hard upon them. I have frequently observed, that when any word bears hard, they will either evade it, or fall into other discourse, to put it by; as sometime when they have at unawares discovered their principles as to the blood of Christ; and affirmed, *that the Blood shed without the Gates of Jerusalem, is not the Blood of Christ by which we are Justified.* When they see they have lanced out too far, they will seem to bring it back with the word *barely*, and say, *that Blood doth not barely do it*; and this is but a meer quible, for they do not own that to be the Blood of Christ, neither doth it, in their understanding, in whole nor in part, contribute to our Justification, or that it is any means of our Salvation, but that it is but a put off: so is this his straining at the word *Visible*, because he knows if it should be answered, it would prove like the Chyrurgions Incision-knife, that would reach the very bottom of their sore, & would prove to them like a Pill that worketh so energetically, that of necessity it must fetch out all the poyson of their Principles. But that you may see they stand not upon a word, though it be not Christs nor his Apostles, when it will stand with their own interest, in the Postscript of his Book, in page 17. he tells you, *The key that opens the Mysteries of God, is the Spirit of God.* I would know where the Spirit in so many words is called the Key, though I would not deny but that it may be a good comparison; I would not be found to carp at any thing that may agree with sound Doctrine, though words vary as to expressions; but I only give a hint of this, to shew how they will carp at a word, though sound speech, and agreeable with truth; and how far they can go, and how easily they can comply with a word that doth not reach them. But I do much wonder where that Word or Doctrine was coyn'd, that they so often teach, and exhort, and that is to *turn to the light within.* William Bayley was afraid of the word *Visible*, because it was neither Christs nor his Apostles; and makes that his reason why it should not be his: but this doctrine is neither Christs nor his Apostles, and yet he will ad-

venture to take it into his mouth, and vent it as sound Doctrine, or as if it were one of Gods Oracles.

But to returne to their declared principles, the said William Bayley, in page the 22 of the aforesaid Book, in stating a Query, which take as followeth: Query, *Whether there be any more Saviours of the immortal Soul but one? &c.* If you say, *Nay*; then, saith he, *whether the visible person of flesh and bones be the only Saviour, seeing the Apostle saith the ingrafted word is able to save, and the grace of God that bringeth salvation hath appeared to all men. And who was Enochs Saviour, and the Prophets, who were before that visible flesh and bones was?* Here it is too too plain that William Bayley never intended that any should look to the visible Christ, that was as really man as God, for Salvation, nor to any act or suffering of that body, but alone to something within. But here to expresse himself, and to explain his principle, he can tell thee what is intended by the word Visible. But a little to answer this query; and that I may so do, I shall take in the head of the third Query, which is, *Whether the Visible Person of Flesh and Bones be the ingrafted word, and whether that Person hath appeared to all men, seeing that which bringeth Salvation hath?*

Answer, The Ingrafted word spoken of, *Jam. 1. 21.* doth not at all refer to Christ, as he in respect to his Godhead is called the Word, but as it is the word of the Gospel Preached by the Messengers of Christ, and therefore in *v. 18.* he tells you, *They were begotten by the word of truth; and from thence draws an Argument, to inforce the Gospel upon them, considering the effects it wrought in them; and tells them in vers. 19. They should be swift to hear this Gospel; and in vers. 21. renders the reason of it, and that is, because it is able to save.* But it may be objected, *When is it able to save?* and that is answered in *vers. 22, 23. When a man is a doer of it, and not a hearer only.* Now if this word did refer to Christ, it would be ridiculous to say that a man should be a doer of Christ; but it is a Saints work to do the will of God revealed in the Gospel. But further, the Apostle Paul, in *1 Thes. 1. 5.* tells them, that *Their Gospel came not unto them in word only, but in power also, and in the Holy Ghost, and in much assurance.* Here is two things considerable, and the first is this, that the Apostle here calleth the Gospel the Word, *not in word only*, implying that it did come in word, but not only so, for power went with it, or life did accompany it; and upon that account it was an ingrafted word to them; for by means of the Gospel being preached to them, they were helped by the Lord to fall in with it, insomuch that by and in the hearing of the Word preached, *They were sealed to the day of Redemption; it came in much assurance.* So that the Gospel was made use of as a means, or Instrument in Gods hand to make manifest their being ingrafted into Christ; and upon that account

is called the *ingrafted Word*. And this the Apostle in 1 Cor. 1. 21. beareth witness to, *that it hath pleased God by the foolishness of Preaching to save them that believe*. Here Preaching of the Gospel is said to save, not that the Gospel, or Word Preached, of it self saves, but it is the means God hath appointed in order to it, and therefore it is said to effect the thing. The Scriptures are a mystery, and if we are not careful to compare Scripture with Scripture, we may soon miss and split our selves, for God sometimes puts the effect or means in the room of the cause, as in Luk. 7. 50. *Thy Faith hath saved thee*; not that Faith, as abstracted from Christ, can save any, but Faith as wrought by Christ, makes application of what is wrought through Christ. And whereas he queries, *Whether the visible person, be that grace of God that hath appeared to all men?* I answer, The grace of God spoken of by Titus, Chap. 2. 11. doth only intend, the Love or Grace of God in giving Christ for sinners, which hath sufficiently appeared unto man, Rom. 5. 15. There Christ is called the *Gift of God*; and the Gift by Grace, or by Christ, is that Salvation or Justification offered in and through the merits of Jesus Christ, verse 16, 17. But it may be objected,

Object. How hath this Love or Grace appeared to all? For some never heard of it, and others never believed it?

Ans. It is true, but the word All is often taken restrictively, and may intend and comprehend all that have heard it, or such to whom it appears to be Grace. It is said in Mat. 3. 6. *That there went out to John, Jerusalem and All Judea, and All the Regions round about to be Baptized in Jordan*; and yet it is said in Luke 7. and the 30. that the Pharisees and Lawyers rejected the counsel of God against themselves, because they came not to be Baptized of John in Jordan. So that the word All there, could only take in either the greater part, or else all such as did believe his Doctrine, and received his Baptism. But so much as to this particular.

4. A Fourth Testimony of their principle, take out of a Book of the Quakers, intitled *Sauls errand to Damascus*; who was the Author of it I cannot justly say, for I saw no name to it, but it is supposed to be George Fox the Elder, but in page the 14. he saith, *Christ is the substance of all Figures, and his flesh is a Figure*; so further he saith, *Christ in his people is the substance of all Figures, Types and Shadows, fulfilling them in them, and setting them free from them*; but as he is held forth in the Scripture letter without, he is their Example. From what hath here been asserted, there are four things observable, First, he doth clearly sever Christ and his body, and will make that twain, that God hath made but one, for he tells you, *Christ is the substance, but that body but a Figure of this substance*; so that he will not own the body to be any part of Christ, any more then any Figure or Shadow under the Law, that was a Type of Christ; for if you will believe him, he saith,

that it was a Figure of him, and if a Figure, then not the Christ prefigured. But, Secondly, if you would know where or what the Christ is, or the substance that was by this flesh prefigured, is to be found; he tells you *Christ in his people is the substance of all Figures, Types and Shadows*: and then if you would know what he that is the substance doth in man, he tells you in the third place that *Christ in his people fulfills all Types and Shadows, and setteth them free from them*. So that it is clear, Christ fulfilled the Law, nor any Type or Shadow held forth in it, no more in nor by his suffering on the Cross in that body, then he doth in another, according to this mans notion, for he saith, he *doth it in every Saint*; if in every Saint, then no more in that body then another. But Fourthly, he tells you what is the effects of Christ's fulfilling the Law in its Types and shadows in his Saints or People, *by that means he sets them free from them*: from whence I would observe, that if what Christ doth in his people, doth fulfil the Law, and set them free from it, then it was not what he did at Jerusalem on the Cross: But how false this is, God in his due time will make manifest to their shame.

5. A Fifth Testimony to the same effect take out of the foresaid Primmer written by William Smith, in the second part, in page the 64. the question is put as followeth.

Quest. What is your Faith, as concerning Christ in you, as a Mediator?

Ans. We believe that Christ in us doth offer up himself a living Sacrifice unto God for us, by which the wrath and justice of God is appeased towards us, and that thorow the Offering and Sacrifice of Christ for us, the handwriting of Ordinances is blotted out. Indeed this is so vain and foolish, that almost every eye may see into it, that it needs but little answer. But a word or two by way of answer unto what is here stated.

If Christ in his people doth offer up himself a living Sacrifice to God for them, and by that offering in them, the wrath and justice of God is appeased toward them, and the hand writing of Ordinances blotted out that was against them; then in vain did our dear Lord suffer that cursed death upon the Cross. O how do these hell-hatched errors that have been fomented by Satan, and twisted into the hearts of these poor, and ever-to-be-pittied-creatures, detract from the worth and excellency of that one Offering of Jesus Christ upon the Cross, where the hand writing was blotted out, and nayled to the Cross, and where Principalities and Powers were spoyled, and a shew openly made of them, and he triumphing over them in it! *Coloss. 2. 14, 15.* and by that means he hath redeemed us from the curse of the Law, *viz.* by his being made a curse for us. And how came he to be made a curse for us? was it by the offering up him-

himself in us? no, it was by his being hanged on the Tree, Gal. 3. 13. and this Tree without the Gates of Jerusalem, and not in the hearts of men, Heb. 13. 12.

6. A Sixth Testimony take from William Bayley out of his Book intituled 'From the Spirit of Truth to all persecuting enemies, in page 39. where he saith thus, *That which helpeth or saveth the Soul, and bringeth it to its Rest, and giveth it eternal Life, out of the chains fear and torment in the wrathful nature, is that pure Spirit of Meekness and Simplicity in which it was created, and stood Gods Child in innocence, and love, free from trouble, anguish, fears and sorrow, in the brightness of joy in the presence of God. And so the humility and meekness in the heart of Gods Child is a Mediator to appease and stop the wrathful anger, which lyeth in the enmity seed, and it is the Lamb of God in whom he is well pleased, that takes away the sin, to whom the Soul is to hearken as to a true Prophet, Guide and Saviour.*

Here in this discourse, is stated the Quakers Christ, which he calls the Lamb of God, which stops the wrathful anger, and takes away sin, and the like, which is, *that pure Spirit of Meekness in which he was Created: from whence I would observe,*

1. That if that Simplicity and Meekness, or Light, call it what you will, in or with which man was created, be the Quakers Christ, then their Christ cannot be Gods Christ, for he was not created in man, nor yet promised to man till after his fall.

2. But Secondly, he tells you that this Christ or this Spirit of Meekness or Humility in the heart of Gods Child, *stops the wrathful anger, &c.* From whence I would observe, that if that Light with and in which man was created, appeaseth Gods wrath, then according to this notion, and their principles, it was not what the man Christ did, nor the offering up himself upon the Cross that effected it; and what is this less then a *trampling under foot the blood of the Covenant*, and a making the offering of the Cross a meer Cipher, and a Fiction of the brain, and instead thereof crying up the Light of Nature, and that created Simplicity in which man stood before he fell.

But further, the said William Bayley in a query put to such as own the Scriptures, doth further explain himself.

Quest. *Whether that place be near unto the Spirit of a man where Christ sitteth, seeing the Apostles did exhort people, while they were upon earth, to seek the things that are above, where Christ sitteth at the right hand of God? or whether it be at such a distance, as above Stars and Firmament, wherein man was never created nor appointed to go, or seek? or whether it be possible, for man to seek and find that which saveth the soul at such a distance from him, yea, or nay?* In what hath here been stated, is both a query and conclusion: As

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first, he queries, *Whether that place where Christ sitteth, and man is exhort^d to seek, is at such a distance as above the Stars and Firmament; and then comes to answer his own query, and positively concludes that it is not, for he saith, that man was never created there, nor appointed to go thither, nor yet to seek a Christ there.* And the latter part of his query doth imply an impossibility, *to seek and find that which saveth the Soul at such a distance from him*: from hence I may conclude as the Apostle doth in another case, that although man was never created in Heaven, yet if believers were never appointed to go thither, *their Faith is in vain, and the promises of God of none effect.* But blessed be God the Heavens, yea the Heavens above man, are designed and appointed to be the Residence of man, viz. of believing man unto all eternity, 2 Cor. 5. 1. Mat. 5. 12. Heb. 10. 34. 1 Pet. 1. 4. And although William Bayley's Christ, viz. *the Light of Nature, or that Simplicity and Humility which God created man in,* be not in Heaven, as indeed it is not, for man lost it upon earth, yet that Christ that restoreth mans loss, is both to be sought and found in Heaven, 2 Chron. 30. 27. Psal. 20. 6. and 2 Chron. 7. 14. Neh. 9. 27.

Now having shewed you, that the Christ the Quakers own, is only the Light within; and all the satisfaction that they expect God shall ever have for their sin, is only what this their Christ shall offer within them, and not what the Man Christ, as a publick person, hath offered upon the Cross; therefore now I shall proceed to give you their grounds from Scripture for this their persuasion.

1. Their first ground is from John 8. 58. *Before Abraham was I am*; now saith the Quaker, *That which was the true Christ, was before Abraham was; but the body was not before Abraham was, therefore not the true Christ.*

This argument with the rest that follow I shall answer, in shewing what Christ is, and therefore shall omit an answer in this place.

2. Argument is from John 6. 41. *I am the bread that came down from Heaven.* Now saith the Quaker: *If Christ be bread, and this bread came down from Heaven, then the body could not be Christ, because that came not down from Heaven.*

3. Argument, The third is from Ephes. 4. 10. *Now he that is Ascended, is also the same that Descended.* Now say they, *If he that Ascended be the same that Descended, and he that Descended be the Christ, then the Body could not be the Christ, because that did not Descend, but was taken in the wombe of the Virgin.*

4. Argument, The fourth is from John. 17. 5. *And now O Father glorifie me with thine own self, with the glory which I had with thee before the world was.* Now say they, *If the true Christ was with God, and received Glory from God, before the world was; then the body could not be the Christ,*

Christ, because that was not till many hundred years after the world was.

These, with many such like Arguments, they use to blind the eyes of the simple. But I shall now come to make some discovery what the true Christ is, according as he is revealed by God, Prophefied of by the Prophets, and the Tidings brought to man by the Angels, and the Testimony Christ bear of himself, and the Apostles witness of him, and the Believers perswasion of him, together from Christs actions and deportment in the world. First, The Scripture giveth this Character of Jesus Christ, that he should be called *Emanuel*, *Mat. 1. 23.* that is to say, *God with us, or God in flesh*; and therefore, in *Isa. 9. 6.* he is called *the Mighty God*. And so, *John 1. 1.* he is called *the Word, which Word was with God, and was God*. Now as he was God, he was Co-creator with the Father, and so was before *Abraham*, and had Glory with God before the world was, and in this sense is said to come down from Heaven; but though he were before the world, as he was the *Word*, which *Word* was God, yet he was not a Saviour, before the World was, nor yet after the world was, as he was the Word or Creatour of the World, any otherwise then he was held forth in the Promise, and not as the *Root and Creator* of man, but as he was to be the *off-spring of man*; for as he from the days of *Eternity*, was with the Father, & was his delight, he most properly derived that title of being *the Son of God*. *He. 7. 3. 1 Jo. 3. 8.* But as he took flesh, he is declared to be the *Son of man*, *Mark 2. 10, 28.* And though the Son of man, he is not at all the less the Son of God; for that *Word*, or *Eternall Spirit*, became or took flesh, and so became both the Son of God, and the Son of Man, not by confusion of Substance, but by unity of Person, for the Godhead was joyned and united to the Manhood; so that either of them have their properties remaining, and yet of them both is made one Christ: and therefore the Scripture speaking of him, sometimes they attribute that to him that ought singly to be referred to his Manhood, and sometimes those things that do peculiarly belong to his Godhead, and sometimes those things that do comprehend both natures, and cannot properly agree with neither of them severally; for where it is said, *before Abraham was I am*, that was far disagreeing to his Man-hood; For where he doth challenge to himself an Authority from Antiquity above *Abraham*, he doth undoubtedly challenge to himself that which is proper to his God-head. But now where he is called a Servant of the Father, *Isa. 41. 1.* And where it is said, *He grew in favour with God and man*, *Luk. 2. 52.* and also, *that he knew not the last day*, *Mark. 13. 32.* These must properly refer to his Man-hood; for as he was a Spirit, he was not capable of growth; and as he was God, he was not imperfect in knowledge: but as he was man, so he did partici-

pate with the *feeling of our infirmities*, Heb. 4. 15. Now the communicating of properties appears, where it is said, *That God by his own blood, purchased to himselfe a Church*, Acts 20. 28. Now God hath neither blood, nor suffered, neither could he be put to death by wicked hands; but as he was very God-man, or the God-head united to the flesh, so the manhood suffered, and the act was ascribed to the Godhead; so where it is said, *That no man hath been in Heaven, but the Son of Man that came down from Heaven*. Now according to his Manhood, or flesh, he was not in Heaven; but because himself was both God and Man, by reason of the unity of both Natures, he giveth to the one that which belongeth to the other: the same is spoken of our Salvation; sometimes it is attributed to one thing, and some times to another; sometimes it is imputed to the act of Christs sufferings and the Fathers Grace; and another while the very effects of our Salvation is put for the cause; sometimes it is said, *we are sealed by Faith*, and sometimes by *an obedience to the Gospel*, Acts 11. 14. Now the Lord putting one thing for another, as the effects for the cause, and the like, is that which makes the Gospel a mystery, as I said before, and a stumbling stone, and a foolishness to many; so, Christs ascribing and attributing that to the Godhead, that properly refers to the Manhood, is a stumbling stone to this poor people, but would it not be sad to say Christ is not God, because he is man, and is it not as sad to say he is not Man because he is God, or to conclude he is neither, because he is both? I therefore conclude that Christ, as he is both God and Man, consisting of both natures, united though not confounded, is our Lord, and the true Son of God. But now to come a little nearer to the answering their objections, you have heard that as he was the Word, or Root, or Creator, so he was before Abraham was; but as he was God, without being Man, or the Root, and not the off-spring, he could not save man, for God was the offended, and man the offender, and it was impossible, for the offended to acquit and clear the guilty, and to discharge the debt, and to imbrace the offender; for no man out of Christ can see Gods face and live, Exod. 33. 20. Therefore; that God might be again reconciled to man, and man discharged of his debt, there was a necessity that there might be some way found, for the doing that for man, that he could not do for himself. And therefore, as the debt was incurred by the woman, so hath God designed, that Redemption should be purchased by one who should be between both, even the Son of God, and the seed of the woman; he must pay for man to God the utmost farthing, before a discharge could be granted. For whatever man incurred by his sin, Christ must discharge by his suffering, there must go life for life: and by his obedience, he wrought off mans disobedience; and by his being made a curse, he hath freed man from the curse,
and

and by his entering the grave he hath gained a discharge from the grave, and by his ascending with a body into glory, he hath opened a door and prepared a way for man to receive glory: now this he could not do as he was God; for the Godhead could not dye; it had no beginning of dayes, nor could know no end of life; neither could he as God become obedient, for whom should he be obedient to, therefore of necessity? before he could become a Saviour, he must become a man, and so consequently *Dauids* offspring as well as *Dauids* root, *Rev.* 22. 16. and therefore thorow this vein did all the promises run; the first promise of Salvation, that ever God made to man, was by and through *the Seed of the woman*, *Gen.* 3. 15. And this promise run thorow *Abrahams* Loynes, that in his Seed all the Nations of the earth should be blessed. Now if Christ be looked upon in respect to his Godhead, he could not be *Abrahams* Seed, and upon this account the blessing could not come that way; but as he was man according to the Genealogie, so he sprang from *Abrahams* Loynes. And to this *Paul* beareth witness, *Gal.* 4. 4. That in the fulness of time God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law: From whence I would observe, that Gods Son and mans Redeemer, was made of a woman; or, as he was brought forth by a woman in that capacity or estate, he became a Saviour. But now it is objected, How was *Enoch*, and *Abraham*, and *David* saved, that lived before he took flesh? Answer, The same way and by the same means that we are now: We are saved by believing what Christ hath done; the other in believing what should be done: for the sufferings and blood-shedding of Christ, had in it, as much efficacy to save a soul, from the first day he was promised, if believed on, as the same day he dyed; and therefore he is called a *Lamb slain from the foundation of the World*, *Rev.* 13. 8. God calling things that were not as if they were, *Isa.* 9. 6. *Rom.* 4. 17. Because the effects thereof did stream forth thorow a living Faith to the first age of the world, *Heb.* 11. 13. *Acts* 19. 4. *Gal.* 3. 14. to the 19. *Acts* 13. 32. to the 39. And now it was by vertue of Gods promise that *Abraham* seeing the day of the Lord afar off, rejoyced. But had the Light within been *Abrahams* Christ, he had had him as near as any of them, and needed not to have looked afar off, for him. But now, that he was neither deputed, capacitated, nor declared, nor yet believed on to be a Saviour in any other capacity then as he was made man, take a few Scriptures to clear it.

1. First, he that was to be a Saviour was to be a Sacrifice, *Heb.* 8. 3. and 9. 26. But had not Christ been man he could not have been a Sacrifice, therefore not a Saviour.

2. Secondly, He to whom God gave that title or exalted to be a Saviour, was that man Christ that the *Jews* had slain and hanged on the Tree, *Act.* 5. 30, 31. If so then the Spirit could not in that capacity be a Saviour for that could not be killed nor hanged on a Tree, but he that was a Saviour was so.

3. Thirdly, That Christ or Saviour that the Angels bring glad tidings of to the Shepherds in *Luke* 20. 10, 11. is that Christ that was that day born in the City of *David* a Saviour. Pray observe, the true Saviour was born. Secondly, He was that day born a Saviour: but had the Light within been the Saviour, or the Spirit or Godhead, then these had not been that day born, for they were before, neither were they capable of a birth, for they were before any birth.

4. Fourthly, that Sav our that good old *Simeon* waited for, and was revealed by the Spirit, and that he had the promise of Seeing before he dyed, was the Child brought to *Jerusalem* in *Maries* Armes, and taken by him into his Armes, *Luk.* 2. 26. 28, 29. But had the Spirit been the Saviour, neither *Mary* nor *Simeon*, had been capable of taking him in their Armes, though they might have retained him in their hearts.

5. Fifthly, That Christ that *Mary* owned to be her Lord, was that Man Christ that was Crucified and laid in the Sepulcher of *Joseph of Arimathea*, *John* 20. 2. 13. But the Spirit neither dyed on the Cross, nor yet was buried in the Sepulcher, therefore not by *Mary* looked upon as her Lord and her Saviour, in any such capacity.

6. Sixthly, That Christ that God declares to be his only Beloved Son, was that man Christ that was Baptized of *John* in *Jordan*, and that the Spirit descended on like a Dove, *Mat.* 3. 16, 17. But had the Spirit been the Christ, *John* had not been capable of Baptizing of it, for that was not a subject to be Baptized, but had the promise of Baptizing. Again, had the Spirit been the Christ, what nonsense would it be to say, The Spirit descended upon the Spirit.

7. Seventhly, The true Christ was circumcised the eighth day, *Luk.* 2. 21. But had the Spirit been the alone Saviour without the body, then Christ could not have been circumcised, for Circumcision is a cutting of the fore-skin of the flesh; but a Spirit, Christ saith himself, had not flesh as he had, therefore not capable of being Circumcised.

I shall now come to their third Principle: Seeing their Christ both to Save and Rule, is within; and so consequently having denied the Man Christ to be their Saviour, they must deny that Blood, let out of that man to be any way meritorious, unto Salvation. And that they so do I shall shew from their own Pens.

Humphry Wolridge in a Book intituled, *A warning to the Baptists*, in page 11: The Baptists having affirmed that they look to be justified by the blood that

that was shed without the Gates of Jerusalem, his answer is, *Christ was crucified at Jerusalem; but what private interpretation wilt thou give to these Scriptures? Gal. 3. 1. And whither such fools as thou and the Galatians, were gone back? And doth not Paul say Jesus Christ was evidently set forth and Crucified among them? were they not such as turned against the Light, that inlightened, who were become a spiritual Sodome? did not these crucifie to themselves Christ afresh, and put him to open shame? though thou sayest the Spirit hath not blood, I say that it is because thou never seest it, nor witnessed the blood of the everlasting Covenant, to sprinkle thy Conscience, therefore dost thou deny it and tread it under thy feet.*

By what hath been here stated, it is observable, that they do own Christ was crucified at Jerusalem; but how? only as he was in that body that was crucified; for they own Christ took flesh, or a body, but will not own that body to be the Christ: so that in that body that was crucified they own he was; and as Paul persecuted Christ, in persecuting his Saints, so did they here crucifie Christ according to their notion in Crucifying the body he was in; and in this sense he was no more crucified on the Cross then at Galatia, or in any others that make head against the Light that is in them; therefore he quotes Pauls words to prove that they had done it as really as at Jerusalem, as will appear more plain anon. But to this I shall answer.

Ans. Although every sinner in the world that was, and is, and is to come, doth by their sins contribute to the crucifying of Christ; and as he was a publick person, as he tasted death for every man, by virtue of which death and resurrection the worst of sinners will have a resurrection, though to condemnation. But that every sinner doth actually crucifie Christ, as he is set forth in the Scriptures to be crucified or put to death for the sin of man, I deny; neither did the Galatians so Crucifie Christ as he was crucified at Jerusalem, viz. by putting of him to death, nor yet in any other sense, then the Scribes and Pharisees killed Abel, Mat. 23. 34, 35. which was by treading in the steps of those that did the work, though they themselves did in words condemn them that did it, vers. 30. so the Galatians did crucifie to themselves Christ afresh, by looking back from Christ, to be justified by their own merits or doing, which they did that crucifie; Christ, for Paul tells you he thought he had done God good service, even while he was a persecuting: so these treading in the others steps, looking from Christ to the Law, and from grace to works for justification, justified their fact, and therein would have become partakers of their sins, had they persevered, and not retreated. But farther: He charges his opponent, with saying the Spirit had not blood, &c. Now if you would know what blood the Quaker looks to have his Conscience sprinkled with,

he tells you, *it is the blood of the Spirit*: And if you would know what blood this is the Spirit hath, he tells you *it is the blood of the everlasting Covenant*: And if any would see further into it, and be desirous to know what they mean by the blood of the everlasting Covenant, *William Bayley* in a query to the *Baptists* in page the 30: of the afore said Book, will unriddle his friend *Wolridge's Riddle* for him, in these words; Query, *Whether any have any eternal life in them that eat not the flesh, and drink not the blood of Christ? and whether the blood be not the life of Christ, that cleanseth from sin?*

By these words of *William Bayley's*, it is apparent that the blood of Christ that the Quakers doe looke to, is not the blood of the Crosse, or that blood shed on the Crosse at his death; but quite the contrary, even to to his life, eying that passage in *Gen. 9. 4, 5.* where the blood is called the life. Now saith the Quaker, as one said to me in the Audience of forty people, *If the blood be the life, then are we justified by the blood of Christ, viz. by Christs living his own life in us.* But this is their grosse mistake, from them words; for if the blood be the life, then this makes against such a notion; for it was not the blood of the creature living that God laid a prohibition upon, for this they could not eat, but the blood that came from the creature, after, or at his death, and that was taken away from him, and was the cause of his death, or that in which his life in measure consisted, that they were forbidden to eat; and the reason why they were forbidden it, was, because God had designed the blood for himself to be offered for an Attonement, and stricken upon the Door-posts, that where-ever God saw this blood, he might spare that house, *Exod. 12. 7. & 13. 22, 23. Levit. 17. 11, 12.* Now if God designed this blood that was the life, to be preserved, in order that it might be offered, and when offered, accepted; then I would know, whether it was the blood or life, that was in the live creature, while in the creature, that God required for an Attonement, and accepted as an Attonement for sin, or the blood let out of the creature when slain; if the blood of the slain, when let out of the body, and not the blood or life of the live creature while alive and in the body, then why should it be conjectured, that God accepted that in the Type, that he refused in the Anti-type? Or why should any entertain such a fond conceit, that the blood of Christ must be understood so promiscuously, when the Scriptures plainly tell us, that Christ, to the end he might sanctifie the people with his owne blood, suffered without the gates, *Heb. 13. 12.* Now had the blood been the life of Christ manifested in man, by which he had been or is to be sanctified, and not the blood shed by Christ when he laid down his life, he need not have suffered without the Gates to have accomplished it. But these notions are but meer fables and vain titulations, even things to tickle the ear of the simple, and to
make

make void the efficacy of the blood of the everlasting Covenant. But of late I have frequently met with a query by way of cavillation, which is, *Whether that blood spilt upon the Cross run not on the ground, and so swallowed up in the ground; if so, then how can man be justified by that which is not in being?* To which I answer, God designed Christ to dye, and that once for all, *Heb. 9. 26. 1 Pet. 3. 18.* and that by his death and blood shedding for sin, he should abolish and destroy the powers of Satan, and bring in an everlasting righteousness, to all such as by Faith fly to his merits for help. Now if God did accept Christs once offering for all, *Heb. 9. 28.* and was content to discharge man of his debt, by Christs undertaking the payment upon the Cross, who shall cavill with God, for taking but one offering for so many offences? But further, though that blood shed be not in being, yet the efficacy of that blood is still in being, and it still speaks afresh in Gods ears, and cries a loud for mercy. If *Abells* blood, shed from the beginning, did carry that continual out-cry with it, against the murderer, and such as walked in his steps, how much more lowder doth the blood of the Lamb slain, cry in Gods ears for mercy for sinners, for whom he shed it? But again, if among men a purchase be bought, and the Deeds or Covenants sealed & delivered, and immediately that which bought the purchase be lost or given away, shall not the purchaser enjoy his purchase, having paid to the satisfaction of him from whom he had it? so Christ being the Purchaser, and sinners, or the salvation of sinners, the purchase; the price his life, and the Father the subject of whom it was purchased, and the promises and faithfulness of God the seal, *Heb. 6. 17. 18. Chap. 7. 20. Acts 30 21.* Shall not Christ, having paid the price, enjoy the purchase?

But to proceed to a third Testimony of theirs, as to the blood they own, and the blood they disown: which is from *Solomon Eagles*, that is a Teacher among them, in a letter to one *Robert Porter*; *Solomon* having in a discourse with a friend of the said *Robert Porter* affirmed, *That the blood shed upon the Cross, or let out after he was dead, was no more then the blood of another Saint.* *Robert Porter* having been by his friend informed of the same, fell into discourse the day following himself with his man, with the said *Solomon Eagles* about this point, wherein *Solomon* affirmed then, *that the blood shed upon the Cross, let out by the Souldiers spear, was no more then the blood of another man: upon which, Robert Porter and his man told abroad that Solomon Eagles should say the blood of Christ was no more then the blood of another man; upon which report, the said Solomon Eagles was much offended, that he should be so wronged, for he never said so, for he neither owned that blood to be the blood of Christ, nor the body to be Christ out of which it came; and therefore judging himself wronged, writes this*

this following letter in his own vindication, and to explain himself.

Robert Porter, take heed of belying the innocent, for I hear that thou hast reported to a friend of mine, that I should say that the blood of Christ is no more then the blood of another man. I never spake it, but do very highly esteem of the blood of Christ, to be more excellent, and living, and holy, and precious, then is able to be uttered by the tongues of Men and Angels: I mean the blood which was offered up in the eternal Spirit, Heb. 9. 14. But the blood that was forced out of him, by the Souldiers, after he was dead, who before that bowed his head to the Father and gave up the ghost, but thou sayest that was the blood of the New-Covenant which was shed after he was dead, which I do deny; yet I did say, that was no more then the blood of an other Sain.. These were my words, which thou art wresting to thy own destruction. And for the other lye that thou chargest me withal, that I should say, that the blood of Christ should fall to the ground within a twelvth month, it is false, and never was spoke by me: but I did say, that the Baptists, and Independants, and Presbyterians, and Pope, are all of one ground, and none of you understand the blood of Jesus Christ no more then a bruit Beast; therefore repent, for God will suddenly overthrow your Faith, and your imputative righteousness too, for the imputation of Christ's righteousness, which he did at Jerusalem, and without the Gates, the Pope, the Episcopal, the Presbyterian, Independants, and Baptists, shall fare all alike, and shall sit down in sorrow, short of the eternal rest: but the true imputative righteousness of Christ we own, but it is hid from you all, Till the Lord do open an eye within you. This is the substance of his Letter, word by word, though there be something more by way of exhortation behind, but reaching not the matter in hand, but of something else, I thought not good to fill the vollumn with it: But from what he hath here asserted it is very apparent, first, that he owns the blood of our dear Lord shed on the Cross, to be of no more vallue then the blood of Abel, or Paul, or Zacharias, or Peter, or any other Saint that may be slain, for a Testimony of the Gospel. And how much less this is then blasphemy let the Understanding judge. But

Secondly, That you may see that he denieth the blood shed upon the Cross to be the blood of Christ, he tells you, That the Pope, the Episcopal, Presbyterian, &c. owns this blood, and builds their Faith on it: but as for that blood of their Christ, or the blood of that Christ they expect their all from, and do esteem to be so excellent as afore mentioned, there is neither Pope, Episcopal, Presbyterian, Independants, or Baptists, knows any more of that then a bruit beast. And

Thirdly, He tells you that the Faith that is built by any of the aforesaid, upon the blood shed upon the Cross without the Gates of Jerusalem, that God will suddenly overthrow, and their imputative righteousness too, &c.

From

From hence we may clearly gather, that the *Quakers* do really deny that blood that was shed, or let out of him upon the Cross, to be the blood of Christ: but the blood they own, the eye must be opened to see within, and therefore he tells you from *Heb. 9. 14. That it was offered up in the eternal Spirit*. But I must confess I am as ignorant of any such blood as may be. I have often read of the blood he offered through the eternal Spirit, and that Christ offered up himself once for all, *Heb. 10. 10.* but never read of Christ offering up himself in all, according to their notions; neither did I ever read that it was the blood or life in Christ, or the life of Christ in his people, that we are justified by; but the life of Christ laid down, and the blood Christ shed upon the Cross for man, that is the means or cause of the justification of man; for the Author to the *Hebrews* in *Chap. 9. 22.* tells us *That all things under the Law, (viz. in the Type) was purged with blood*; and this blood was material blood, and not mystical blood. And he further saith, *that without blood there was no remission*; and that this blood by which remission came, was shed without the Gates of *Jerusalem, Col. 1. 20. Heb. 13. 12.* And that blood that Christ shed in order to the accomplishing and effecting this great good for man, or the salvation of man, must needs be the visible and material blood let out of the body upon the Cross, because there was nothing else in Christ, that could have the name of blood attributed to it, but the very real material blood of the body. I would know where ever God did attribute the name of blood to a Spirit, or where we read any thing of the nature of blood in a Spirit. And further you may observe, that when the Lord doth say that *the blood is the Life*, he doth really intend the blood of the body, even that material blood that might be let out when the life was taken away, and that might be offered for an atonement for the soul upon the Altars. Now had the Lord ascribed or attributed the title of blood to any thing in the creature, that they were not capable of taking out, they could not have sprinkled it on the Altar, and have offered it for an atonement for the soul. Christ by his death and blood-shedding on the Cross at his death, *Rev. 5. 9.* hath redeemed man from death, and brought forth life and immortality unto Light. Therefore let every eye be fixed upon, and every ones expectation of salvation be from that Christ that suffered for man; and upon those sufferings of Christ, to which God doth attribute the salvation of man; and highly prize that Sacrifice that God commends thee to, although it be the same the *Quaker* condemns thee for

*For when their airy Notions cease and dye
The Blood of Christ for Mercy loud will cry.*

I shall now come to the fourth and last Principle of the *Quakers*, that I shall at this time state, (though many Volumes might be filled with them) and that is touching the *Resurrection of the Body*. Now as they are airy in their notions of Christ, so are they in this point of the Resurrection: they do own in words a Resurrection, but it is as they own Christ, that is, in a mystery; but do deny that this body of flesh we bear about with us, when it goeth to the dust, shall ever rise from dust, or that ever Christs did.

Thus saith William Bayly in his forementioned Book, *That when the outward life of ungodly men parteth from them, the spirit of that man, together with all its transgressions, entereth into the deepest, wrathful, & cursed nature of darkness for its habitation for ever.*

From hence it may be gathered, that William Bayley owneth that the Spirit of a wicked man shall enter into the wrathful cursed nature for ever, to receive its torment; but the body is exempted, for no mention is made thereof: But least it should be said this is my interpretation, and not his assertion, I shall cite you a passage out of a book of theirs intituled *The arraignment of Christendome*: In page the 24. of that book, he takes up Christs words and saith, *Of all that thou hast given me I have lost none; and that it was the will of the Father he should raise it up again at the last day; now* (saith he) *be spake not of the carcases of men, or persons, but of the pure Glory and Dominion of his own life.*

Here we need no explanation of what they mean by the Resurrection; for he plainly saith; *that which Christ will raise, is not the carcases, or body, but the pure Glory and Dominion of his own life*: So he would exempt the Body from a Resurrection.

A third Testimony of this their opinion take from Humphry Smith, in his Book intituled *The true and everlasting Rule*. In page 35. he saith, *That body that descended into the lower parts of the earth, from whence the wicked never knew him to arise again.* This he speaks concerning Christ: but how false this is, let all men judge; for what was the reason that those that crucified him, gave large summs of money to those that watched him, to say that his Disciples had stolen him away, had they not known and believed he was not in the Sepulcher, but risen? *Mat. 28. 11, 12, 13.*

A fourth Testimony take from Robert Turner, in a letter of his directed to the Baptists touching the Resurrection of the Body, which is as followeth, *That the fleshy bodies of men that return to the dust rise not again from the dust, I prove thus. First, from Solomons words; For that which befalleth the sons of men, befalleth the beast, even one thing befalleth them both, as the one dyeth, so dyeth the other, so that a man hath no preeminence above a beast, for all is vanity, all go to one place,*

all are of the dust, and return to dust again: Who knoweth the Spirit of man that goeth upwards, and the Spirit of a beast that goeth downward, to the dust? Here we may see that Solomon speaks of the fleshy bodies of men, that it is like to be brut beasts, and that they all go to one place, and so in that respect man hath no prebeminence above a beast: therefore the consequence of it is this, viz. that the fleshy bodies of men rise not again: for if the fleshy bodies of men rise again, and not the flesh of beasts, then mens bodies have a prebeminence above a beasts body: but Solomon concludes, and saith all is vanity, therefore to affirm it, that the bodies of men shall rise again after this life, were to give Solomon the lye. Thus far are his words. What Robert Turner in this his Epistle hath stated, to prove the Non-resurrection of the body from the dust, is sufficient to take off all doubts, as touching their clear denial of the bodies of men ever rising again from the dust. But if this were true as he saith, I might conclude as he doth, that all is vanity indeed; and as Paul saith, we are of all men most miserable: but it is our great mercy that it is but his say-so, and not Solomons intentions from Eccles. 3. 19, 20, 21. for Solomon is not in the least a speaking of the resurrection, nor touching on it; but is peculiarly a speaking of mans Creation, and of what mould he was made, and of his death: but first of his creation or descent: in verse 20. *All are of the dust, both man and beast were made of one mould*, viz. of the dust, but though man and beast were made all of one lump, yet they were not made all alike, nor yet all to one end, for man was made after the image and likeness of his Creator, and to the end he might serve him, and be his delight: but the beast was made to serve man, and to become subject to man; but both man and beast subject to death, and in that respect the one hath no prebeminency above another, and therein all is vanity, that is to say, all that this life affordeth is vanity; because man must leave it: therefore he tells you, the best use a man can make of the enjoyments of this life, is to take the present benefit of them, as in vers. 22. and not to do as many do, that labour and moyl and heap up wealth, and yet can hardly afford themselves a good meals meat, or cloathes to cover them, and yet know not who shall come after them to reap the fruit of their labours: for this all concludes man must dye, but what makes that for or against the resurrection? But a second proof he brings for his Non-resurrection, is out of Job, where Job saith, *The eye of him that hath seen me, shall see me no more*, Chap. 7. 8. From whence he argueth, that if all rise again, then the eye that hath seen him may see him again, which opinion giveth Job the lye: There is more abundance to this purpose, but it is so fabulous and vain, that I shall forbear citing of it, there being enough discovered to make manifest what I had asserted, viz. the non-resurrection of the body: but in Job's assertion, there is nothing tending to prove their notion, for Job is only a speaking of his death,

death, and a telling of you how swift his dayes are, and how soon they are spent, *vers. 6.* And in *vers. 7.* he tells you they are like the wind, that is, they are in beauty, or fresh, and in strength, one moment, and gone the next; and when gone, the grave comes to be his house; and when there, the eye that hath seen him shall see him no more; that is to say, in the same estate he was in, or with the same enjoyments about him; for in *verse 10.* he tells you he shall return no more to his house, neither shall his place know him any more: but though he return no more to his house, and no eye shall ever see him there again, yet this doth not argue, that he shall never return from the grave, nor that the righteous shall never be seen in glory; for there they shall come again to see one another, I, and the wicked shall see them too, though at a distance, *Luk. 13. 28.* and this *Job* at large affirmerth elsewhere, as I shall shew anon.

But it may be objected by some that have been hearers of them, that these men may be singular, and may not speak the sence of the rest, because they commonly in their preachings and writings do speak of a Resurrection. It is true, so they do of Christ, and yet deny him, as you have seen; but what ever they say as to the resurrection of the body, they mean not this body, but that God shall give another, as pleaseth him; and for the proof of this, take ye the testimony and belief of *George Fox* the younger, touching this particular, who was a man of great account amongst them: *George Fox* in page 210 of his works put into one volum useth these words, *I do verily believe the hour is coming in which all that are in the grave shall bear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.* One would think by what *George Fox* hath here said, that he spake as fair for this truth as any man could, and did as really own the resurrection of this body of flesh from the dust that goeth to the dust, as any man in the world; for according to their own principle they own nothing goeth to the dust but the body (for as *William Bayley* hath told you, that when the outward life of the ungodly parteth from him, the spirit of that man, together with all its transgressions, entereth into the deepest wrathful cursed nature of darkness for its habitation for ever; and if, so then not into the grave) and if nothing enter into the grave but the body, what can come out of the grave to be judged, if the body rise not, seeing the spirit is not there, according to their own assertion? But although *George Fox*, hath seemed to own so much, yet immediately he throws down all, which before he seemed to defend; in the same page he saith thus, *But to fools that say this body of natural flesh and bones shall be raised, I say that body which is sown is not the body that shall be, but God giveth it a body as pleaseth him, &c.* Here you may see where *George Fox's* resurrection is

is, and what is become of his faith which he did profess therein. But it may be objected, he hath brought Scripture to ground his after-conclusion upon, and they are the Apostles words, as well as his. It is true, the Apostle maketh use of them, but not to the same ends; for Paul saith, *that every seed shall have his own body*, if so, then not a new he never had before: but this, the Lord assisting, I shall now prove at large, viz. *That it is the same body that goeth to the dust, that shall again be raised from the dust.*

I. This I first prove from the Doctrine or Testimony of the Angels, when Mary came to look the body of Christ in the Tomb of Joseph of Arimathea, where it was laid; she found it was gone, and thought some one had stolen it away: upon which conjecture, her heart was filled with sorrow, and her eyes with tears; the Angel to comfort her, and to wipe away her tears, and cashier her, sorrow, tells her *he was not there, but was risen, according as he had said.* From whence I would argue, that if Jesus Christ that was the first fruits of the resurrection, did rise again with that body that went to the grave, then there is a resurrection from the grave of the same body that goeth to the grave: but Christ did leave the grave empty, and rise from it, or raised out of it that body that was laid into it: *Ergo*, there is a resurrection of this body from the grave.

II. The second proof take from Christ himself out of Luke 24. 38, 39. In the 38. vers. The Disciples were troubled by Christ's unexpected appearance to them, and they thought he had been a Spirit; now Christ to remove their troubles, and to quiet their minds, tells them that it is he himself: but how doth he go about to prove himself to be their Lord? in verse 39. he bids them to *behold his hands and his feet, for a Spirit had not flesh and bones as he had:* From whence I would argue, that if Jesus Christ rose from the dead with flesh and bones, yea with the same flesh as was nailed to the Cross, into which wounds the hands and fingers might be put, John 20. 27. Then there is a resurrection from the grave of the same flesh that goeth to the grave: but Christ did rise from the grave, and appeared to his Disciples in the same body that he went to the grave: *Ergo*, there is a resurrection from the grave of that body that goeth to the grave. For as Christ arose from the dead, who was the first fruits of them that sleep, SO shall they that are Christ's at his appearance, yea and all the wicked, shall hear the voice of the Son of God, and come forth.

III. The third witness to this truth is good Job in Chap. 19. 25, 26, 27. When he was beset with trouble and perplexity, he quieted himself in the belief of this truth, for he concludes, that *after his skin the worms destroy this body, yet in his flesh he shall see God, whom he shall see for himself, &c.* From whence we may conclude, if Job had that Faith, that with his

flesh he should see God, then it was not in other flesh; for that he had not, could not properly be called his; nor yet an other eye his; but it was both with his flesh and his eye, that after this life he should see God; therefore do I conclude that the fleshly body of man shall be raised out of the dust to see God: and this he further gives testimony of, in a query started by him, *Job 14. 14.* Where he saith, *If a man dye, shall he live again? All the dayes of my appointed time will I wait till my change come.* From hence we may take it for granted, that *Job* doth believe what he queries, or else he would not come to that conclusion, or set up his resolution from his question, to wait his appointed time, in expectation of it.

IV. The fourth witness to this truth is *Martha*, *John 11. 24.* Her brother *Lazarus* being dead, she goes to Christ to bemoan her self, and tells him, *that whatever he asked of the Father, he would give it:* Christ tells her that *Lazarus* should rise again; she consents to what he said, and saith *she believed that he should rise again at the last day, in the resurrection:* from whence I would argue, that if the same body did not rise, then *Lazarus* did not rise, for it was not the Spirit that was called *Lazarus*, but the man; neither was *Martha's* request for the Spirit without the body, but for the body, even that body laid in the grave, that was supposed to stink, it having been dead four days, *vers. 39.* Now if the resurrection of dead *Lazarus*, or that of *Lazarus* laid in the grave, was believed and assented to as a truth by *Martha*, then it is evident, that *Martha* did believe a resurrection of the body that goeth to the grave, in the last day, from the grave, or else in vain did she say, *I know he shall rise again at the last day.*

V. The fifth proof of the resurrection, is from the word it self, for the word *Resurrection* implyeth to *rise again:* now that cannot properly be said to be raised again, that had not been before: for if God give another body that before had no being, and raise not again that body that before was in being, then it is a *Creation*, and no *Resurrection.*

VI. The sixth proof take from both Christ, and *Paul*, *Mat. 16. 27. Rom. 2. 6.* It is said *he will render unto every man as his work shall be.* Now it is the body or carcass that is called Man, and had that name or title put upon it before the Spirit or breath of life was breathed into it, *Gen. 2. 7, 8.* and after that was breathed, he became a living man, or a living soul: so that the Spirit was not the man, neither did the Spirit make that which was created, a man; but made the man created dead, to be a living man: now if we should exempt, or deny, that body that was formed out of the dust, and doth again return to the dust, a resurrection from the dust, how can its rewards be according to its works? For how can God reward that which is not?

VII. The seventh testimony or proof of this truth take from *John Rev. 20. 12, 13.* This holy man in his vision of the day of judgement, and the resurrection of the body, did see the dead both small and great, and the books were opened, and the dead were judged out of those things that were written, and every man received according to his works. Now if that body rise not from the dust that goeth to the dust, but another is given in room of it, then the Apostle could not speak truth; for if another body should be given, it could not be said to be dead, or given up by the grave, as in *vers. 13.* But those bodies that were seen by the Apostle to be brought to judgement, were those that before had been dead, and now raised unto judgement; therefore I conclude that the body that dies, and is intombed in the dust, shall rise to judgement.

VIII. The eighth testimony take from *Paul out of 1 Cor. 15. 55.* *O death, where is thy sting! O grave, where is thy victory!* and in *verse 54.* he saith, *that death is swallowed up in victory;* and in *verse 57.* you have an account who those are that are the victors over the grave and death, and that is *we, even I Paul,* and you believers; and then you have an account how they came by it, and that was, it is the Fathers gift; and this gift of God came through Christ. Now if it be so that a man, or that body of man, rise not again from the grave, that goeth to the grave, the Apostles boasting is in vain; for the grave is the victor, and not the man; or if God giveth another body that was never in the grave, where then is the victory over the grave? For it would be nonsense to say that body is victor either over the grave or death that was never subject to death nor held by the grave? But if that body, that was conquered by death, and held captive by the grave, be by virtue of Gods promise, and Christs power, delivered both from death and the grave, then that man by God through Christ, is made victor over both death and the grave.

IX. The ninth testimony or proof, is out of *Phil. 3. 21.* *Who shall change our vile body, that it may be fashioned like unto his glorious body, &c.* The Apostle here gives us to understand, that the body of man by Christ is to be changed: but how? not that God will take away one, and in room or stead thereof give another, but according to *1 Cor. 15.* He will take away the corruption of the body, that he may fashion it like his own. All that a man shall lose by his being loosed from death and the grave, is no more then *Adam* incurred by his fall, for by *Adams* fall he incurred death or became a dying man, and thereby subject to corruption, and to all misery. Now though *Adam* lost his created integrity, and his society with God, through his fall, yet he lost not his created body, the body was the same flesh and bone before he fell as after; only here lay the difference, before the fall it was subject to no corruption, and afterwards it became corruptible. Now

the body was not the corruption, nor the corruption the body, but it cleave to the body like dirt to a cloth; Now would it not be ridiculous to say, because a cloth is dirty and black before it went into the wash, and being rubbed and scoured in the wash, it comes white out of it, that therefore it is not the same cloth, when the dirt is not the cloth, nor the cloth the dirt, but the dirt cleave to it? And is it not as ridiculous to say, that because God will make a change in the estate of these vile bodies, and make that which before was vile like his glorious body, that therefore it is not the same flesh? when the word saith, *He shall change the vile body and make It (viz. that which before was vile) like to his glorious body*: Now if it were another body given, and not the same that was before, that could not be called It, viz. that which before was vile; but that which Christ, will make a change of, and make like his own body, is that body that now is called vile; from whence I conclude, that this body of flesh shall be raised by Christ to be made glorious.

X. The tenth Proove is out of 1 Cor: 15. 36. *Thou fool, that which thou sowest is not quickned except it dye*: From whence I argue, that if that which is sown be the same that dye, and that which dye be the same that again is quickned: Then it cannot be another body given, that never died, that God will quicken, and give life to, but the same that before was dead, shall be again quickned and receive life.

XI. Argument or proof the eleventh, take from 1 Cor. 15. 53, 54. *So when this Corruption, shall have put on Incorruption and this Mortal, shall have put on Immortality, &c.* From whence I argue that if it be this corruption, that must put on Incorruption, and this mortal, that must put on Immortality, then it is this same body must be raised, and not another:

First, Because another cannot be called *this*:

Secondly, Because another that God shall create, cannot be called either *Corruption*, or *Corruptible*, or *Mortal*; for it would not, nor could not be subject to either of them, because that body that shall then be, is made glorious; neither before that time could it be subject to either, because it never was in being before, but that which God will make Incorruptable, and Immortal, is that which before was the contrary; therefore the same, and not another, will God raise from the dead, when death shall be swallowed up in victory.

XII. Proove the twelfth, is out of 1 Cor. 15. 43, 44. *It is sown in dishonour, it is raised in honour, it is sown in weakness, it is raised in power, it is sown a natural, it is raised a Spiritual, there is a natural body, and there is a spiritual*: From hence I would argue, that if that body that shall be raised in honour, in power, and spiritual, be the same that when it was sown, or went to the dust, was in dishonour, and weak, and natural, then it must be this body that must be raised from the dust, and made glorious,

ous, and not another given : for if God give a body, that never sinned, that could neither be in dishonour, nor weak, nor natural, for sin brings all these imperfections on man : but such a body could not become subject to sin, could not be made to participate, of those imperfections brought in by sin, therefore do I conclude that that body, that is now terrestrial or earthly, and sown in dishonour and weakness, is the same, and not another, that God will raise Celestial or Heavenly, in glory and power : And although it be said that *God giveth it a body as pleaseth him*, yet it is not a new or another body ; but to every seed *his own body*, that is to say, the same body of flesh it had before, only the corruption is taken out of it, and mortality taken from It ; the pangs of death being loosed, all sorrows, miseries and imperfections, fly away, and God doth beautifie honour, and glorifie the bodies of his people as it pleaseth him.

XIII. The thirteenth proof is from 1 Cor. 6. 15. *Know you not that your bodies are the members of Christ, &c.*

From whence I argue, that if the bodies of the Saints are the members of Christ, and Christ be as well a Saviour of the body as the soul, *Eph. 5. 23.* then, if the bodies of the Saints rise not from the dust, Christ loseth his members, and is deprived and dis-inherited of his purchase : but if the bodies of the Saints that go to the dust rise from the dust, Christ enjoys his members and they their head ; he his purchase, and they their glory.

XIV. The fourteenth proof I shall lay down to prove this truth, I draw from the evil consequents the contrary carrieth with it ; for if the same body that dyeth and goeth to the dust, rise not again, but God giveth another in room thereof, then this would open a door to all vice, men would sin without controule, and matter it not, for whatever sin they commit in this body, shall be punished in another : and what a discouragement on the other hand would this be to the righteous, either to part with any thing for Christ, or to undergo any sufferings for the Gospel of Christ, considering that both their doings and sufferings shall have a reward in and upon another body, that God shall give ? But let not these notions either incourage the wicked, or discourage the righteous ; for the day cometh, that every man shall stand in his lot, and for his works done in the flesh, shall have his reward proportionably to the nature thereof, *John 5. 28, 29.*

Object. Here is one Objection to be answered before I leave this point, that I have often met withall, which is raised from 1 Cor. 15. 50. *Now this I say brethren, that flesh and blood cannot inherit the kingdom of God.* Now saith the Quaker, If it be so that flesh and blood cannot inherit the kingdom of God, then not the body of man, for that is flesh, and in it is blood.

Ans.

Ans^r. The Apostle here is not speaking of the body of man, nor simply of flesh and blood, as it is considered in it self, distinct from sin, or as it hath its grant of absolution: but by flesh and blood in this place, I humbly conceive the Apostle doth intend flesh and blood as considered in its corrupted and corruptible estate, therefore in the following verses he tells you, *that corruption cannot inherit incorruption*; therefore of necessity there must be a change, that is, from corruption, unto incorruption *verse 53.* and from mortality unto immortality, and then when this corruption hath put on incorruption, that body of flesh shall enter Gods kingdome.

But again, in *Rom. 8. 8.* it is said; *That they that are in the flesh cannot please God.* A man might as well rashly from hence, draw a conclusion that no man in the body, can please God, because the body is flesh, which would be a desperate absurdity, for then Christ could not have pleased God, because he had flesh, nor *Enoch* while in the flesh, nor *Paul* while he Preached Christ in a body; and this is to make all their labours vain, and works of none effect.

And so again in *vers. 9.* It is said of the *Romans* that *they were not in the flesh, but in the Spirit*; would it not be ridiculous for any to imagine, that these *Romans* were out of the body, because its said they were not in the flesh? the meaning of the Apostle is not so, for he intended here, that they were out of that carnal and fleshly estate that all men are in by nature, for the natural man is said to be both in their flesh and in their blood, *Ezek. 6. 6.* compared with *Rom. 8. 8.* Therefore it may be concluded that the Apostle by flesh and blood, doth intend flesh and Blood, in its corrupted and corruptible estate; but as corruption is swallowed up in incorruption, and mortality of life, so it shall enter into the Kingdome of God, and shall remain to be glorified with God, world without end.

THE CONCLUSION

BEING

An Exhortation to keep close to the

SCRIPTURES.

NOW Reader thou hast seen, how Errors grow,
And thorow flighting Scriptures, how they flow:
Then if from Error thou wouldst take thy flight,
Cry unto God to guide thy feet aright,
Both in the Law, and in the Gospel too,
That thou mayst know aright Gods will to do.
O let the Scriptures thy companion be,
That they in wisdom may establish thee:
The Word's a Lamp, the Law is Light indeed,
To guide the feet of such as do it heed:
It's like the Rule the Workman buildeth by,
And like the Compass to the Seamans eye;
It's like the Pilor, when amidst the sand,
Which gives direction to the Stearmans hand.
This was the weapon Christ our Saviour chose,
And therewith warded off the Tempters blows:
And though he temptred were by Satan sore,
Yet he the conquest got, and glory bore.

H

Was

The Conclusion, &c.

Was this the sword that Christ himself did sway ?
Why then by us should this be cast away ?
Did not the same our Lord to us commit,
That over sin we might the conquest get ?
This gift hold fast, secure in heart and hand,
Least thou shouldst foiled be, on Rock or Sand.
I but the Letters dead, can it avail,
For many that do profess the Same, do fail ?
Remember soul, thy body's kept alive
By bread that's dead, and could not thee revive,
But that Gods blessing, going with what's eat,
Doth usher thee in strength, in use of meat :
So though the Scriptures may seem to be dead,
Yet man in use thereof may find his bread ;
And finding bread he shall that blessing gain,
That will afford him ease in time of pain,
For its the means that God hath thee design'd
To make use of, his presence for to find :
But some may say, there's many have not seen
Gods written word, and yet preserv'd have been :
So was good *Moses* when he wanted bread ;
Elijah wanting, him the *Raven* fed :
But shouldst thou fast when thou hast bread to eat,
And look that thou shouldst live without thy meat,

Thou

The Conclusion, &c.

Thou maist expect death as a judgement loar,
For tempting God, when bread thou hast had store :
So thou might may be granted unto thee,
God can preserve where Scriptures wanting be ;
Yet where Gods blessed word may be enjoy'd,
God doth expect thou shouldst not make it void :
Though where tis wanting God supplies may make,
Yet those that slight it he will soon forsake :
Yea, they that slightly cast away his yolk,
Shall feel his rod, and fall under his stroak.
Therefore take heed, and well advised be,
Stand by the Scriptures, and they I stand by thee.

FINIS.

E R R A T A.

R Eader, notwithstanding the Correctors care, through the carelessness of the Compositor, some faults have escaped, which thou art desired to correct with thy Pen, according to the following directions, before thou readst the Book.

Page 1. Line 8. for *trust*, Read *turn*. Page 5. line 40. for *sin*, read *figs*. page 7. line 17. for *deceit*, read *deceives*. come. line 22. for *were*, read *that*. line 23. for *that*, read *were*. Page 13. line 13. for *to*, read *to*. line 42. for *latitude*, read *latitude*. Page 14. line 36. for *mean*, read *meant*. Page 18. line 23. put a comma after the word *Father*. Page 19. line 24. for *hij*, read *hij*. Page 22. line 28. for *Eccles*, read *Eze*. line 33. for *ch*, read *ch*. Page 38. line 31. for *h*, read *h*. line 35. for *ch*, read *ch*. crucified Christ. Page 41. line 32. for *the* and, read *and the*. The Folio's title of many of the Pages are false.

The Conclusion, &c.

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Doth usher thee in strength, in use of meat :
So though the Scriptures may seem to be dead,
Yet man in use thereof may find his bread ;
And finding bread he shall that blessing gain,
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